

A STUDY ON THE REPRESENTATION OF POSITIVE AND NEGATIVE MORAL VALUES IN TAMIL DUBBED CARTOON

Book Version of the PhD Thesis submitted to
Dr MGR Educational and Research Institute



Department of Visual Communication and Animation



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Periyar E.V.R. High Road, Maduravoyal, Chennai-95. Tamilnadu, India.



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A THESIS

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A. SRILEKHA

*in partial fulfillment for the award of the degree
of*

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FACULTY OF HUMANITIES AND SCIENCES**

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(A. SRILEKHA)

ABSTRACT

Cartoons have become one of the most pervasive cultural forms shaping childhood in contemporary society, particularly within regional media environments where language, familiarity and accessibility intensify engagement. In Tamil Nadu, Tamil-language cartoons occupy a central place in children's daily routines, circulating across television channels, mobile devices and digital platforms, often for extended periods of time. What appears outwardly as entertainment conceals a complex system of moral communication, where values, norms, power relations and behavioral expectations are repeatedly constructed and reinforced. This study emerges from the recognition that children's exposure to cartoons is neither casual nor neutral, but continuous, immersive and developmentally consequential. The research therefore undertakes a comprehensive empirical examination of Tamil cartoons to understand their popularity, children's viewing habits and access patterns, the positive and negative moral values embedded within these narratives and children's capacity to recognize, interpret and internalize these moral dimensions. Anchored in Moral Foundations Theory and Social Cognitive Theory, the study conceptualizes cartoons as informal moral environments where learning occurs through observation, repetition, identification and emotional engagement.

The research adopts an advanced mixed-method explanatory design, combining qualitative content analysis with quantitative survey research, inferential statistical testing and Structural Equation Modelling (SEM), supplemented by expert interviews for interpretive validation. This multi-layered methodological framework was intentionally selected to ensure that findings are not limited to surface-level descriptions but are statistically substantiated and cognitively interpretable. The qualitative phase involved systematic content analysis of sixty episodes drawn from four highly popular Tamil cartoons—*Choota Bheem*, *Shinchan*, *Doraemon* and *Little Singam*. Episodes were selected purposively based on popularity and regular broadcast frequency and were segmented into individual scenes, which served as the unit of analysis. A theoretically grounded coding manual was developed using Moral Foundations Theory, enabling the categorization of moral content into positive and negative domains across six foundational dimensions: Care/Harm, Fairness/Cheating, Loyalty/Betrayal,

Authority/Subversion, Sanctity/Degradation and Liberty/Oppression. Each scene was coded for dominant moral cues, narrative context, character involvement and resolution patterns. Inter-coder reliability was established using Cohen's Kappa, confirming strong agreement and methodological rigor. This phase produced a detailed structural map of moral value distribution within Tamil cartoon narratives.

The quantitative phase involved a structured survey administered to 510 children aged 7 to 11 years across fifteen administrative zones of Chennai, selected using multi-stage stratified random sampling to ensure representativeness across gender, age and socio-economic background. The survey instrument was designed to capture children's viewing frequency, access platforms, preferred cartoons and perceived moral values using age-appropriate Likert-scale items. The instrument underwent expert validation and pilot testing and its internal consistency was confirmed using Cronbach's Alpha, establishing acceptable reliability for all moral value scales. Data were analyzed using SPSS, employing descriptive statistics to establish baseline patterns, one-sample *t*-tests to determine whether children's moral perceptions significantly deviated from neutrality, Chi-square tests to examine associations between viewing habits and moral recognition and Friedman's ANOVA to assess concordance across moral dimensions. SEM was subsequently applied to examine the cognitive organization of moral values and the structural relationships between positive and negative moral constructs. Expert interviews with child psychologists and media scholars were conducted to contextualize quantitative findings and provide developmental interpretation.

Findings related to the popularity of Tamil cartoons demonstrate that these programs are deeply embedded in children's everyday lives, with popularity extending beyond simple preference to sustained emotional and moral attachment. Content analysis revealed that central protagonists dominated narrative space across all cartoons, with character presence ranging from approximately 26.5 percent to 50.8 percent of total scenes. This narrative centralization functions as a structural mechanism that promotes familiarity, identification and repeated moral exposure. Survey findings strongly reinforced this observation. One-sample *t*-tests for positive attributes such as kindness, care and loyalty yielded exceptionally high *t* values, frequently exceeding 90 and, in several cases, surpassing 200 at $p = .000$, indicating that

children's positive evaluations of cartoon characters are statistically robust and far removed from random or neutral responses. SEM further confirmed that popularity is cognitively anchored in moral association, as positive moral indicators loaded at fixed regression weights across all cartoon models. These results establish that Tamil cartoons are popular not merely because they are entertaining, but because they present morally resonant characters with whom children consistently identify.

Analysis of children's viewing habits and access patterns reveals a media environment shaped by digital technologies and fragmented consumption. Content analysis showed that short-duration scenes, typically ranging between 20 and 60 seconds, dominated all cartoons, particularly *Doraemon* and *Shinchan*, where such segments constituted a substantial proportion of narrative structure. This aligns with contemporary viewing practices driven by mobile phones and on-demand platforms, where sustained attention is distributed across brief, repetitive segments. Survey data confirmed that mobile devices and digital platforms are primary access points for cartoon consumption. Chi-square tests revealed statistically significant associations ($p < .001$) between access platforms and viewing frequency, demonstrating that children with mobile access watch cartoons more frequently and for longer cumulative durations. Friedman's ANOVA further indicated high concordance among respondents regarding viewing patterns, with chi-square values exceeding 2000 and Kendall's W values approaching unity, signifying strong agreement. SEM fit indices, including high GFI and AGFI values, confirmed that despite expected Chi-square inflation, measurement adequacy remained strong. Collectively, these findings demonstrate that children's viewing habits are systematic, technologically mediated and structurally anticipated by content design rather than incidental or sporadic.

The identification of positive moral values embedded in Tamil cartoons represents one of the most significant outcomes of the study. Content analysis revealed a clear predominance of positive moral values in three of the four cartoons analyzed. *Choota Bheem* exhibited the highest proportion of positive values, followed closely by *Shinchan* and *Little Singam*, while *Doraemon* displayed a more balanced moral structure due to its reliance on trial-and-error narratives. Across all cartoons, Care emerged as the most dominant moral foundation,

followed by Loyalty, Fairness, Authority and Helping Without Expectation. Survey results strongly corroborated these findings. One-sample *t*-tests for altruistic behaviors produced extremely high test values ($p = .000$), indicating strong and consistent moral endorsement by children. Friedman's ANOVA demonstrated near-unanimous agreement across positive moral dimensions, with Kendall's W values indicating very high concordance. SEM results further validated these patterns, revealing that positive moral constructs were cognitively stable and central in children's moral schemas. These convergent findings confirm that Tamil cartoons function as consistent carriers of prosocial values that children are able to recognize and prioritize.

Negative moral values, while less dominant, were systematically examined to avoid selective interpretation. Content analysis indicated that negative moral values constituted between 31 percent and 53 percent of moral portrayals, depending on the cartoon. These values included cheating, harm, bullying, oppression and subversion, often associated with antagonists or flawed protagonists. Survey findings confirmed that children were acutely aware of these negative behaviors. One-sample *t*-tests for violence and bullying yielded strong positive deviations from neutrality, demonstrating that such behaviors were clearly perceived. Chi-square tests revealed significant age-based associations in the recognition of negative values, indicating developmental sensitivity. SEM covariance analysis provided deeper insight, showing that in cartoons like *Choota Bheem*, positive and negative constructs were clearly differentiated, reflecting moral clarity, while in *Little Singam*, a small but significant covariance suggested that negative actions functioned as narrative contrasts reinforcing justice. In *Shinchan*, negligible covariance indicated moral ambiguity arising from humor-driven portrayals. These findings demonstrate that negative moral values function primarily as narrative devices rather than dominant ethical messages, though their interpretation is influenced by narrative framing and repetition.

Assessment of children's capacity to understand and internalize moral values revealed that children are active moral interpreters rather than passive recipients. Survey results showed that children accurately identified both positive and negative moral values across cartoons, indicating basic moral recognition. SEM analysis further revealed that positive moral

constructs exhibited strong stability and centrality, while negative constructs were recognized but cognitively peripheral. Variance anomalies observed in SEM models reflect strong consensus rather than methodological weakness, a pattern consistent with moral cognition research involving young respondents. Expert interviews contextualized these findings by emphasizing that children at this developmental stage primarily engage in symbolic moral reasoning, relying on observation and imitation rather than abstract ethical analysis. Consequently, while moral internalization is evident, it remains developmentally bounded and mediated by exposure frequency, narrative context and adult guidance.

Finally, the integration of content analysis, survey research, inferential statistics, SEM and expert validation provides strong triangulation, ensuring construct validity, internal consistency and interpretive depth. Each objective was addressed through multiple analytical lenses, reducing methodological bias and enhancing reliability. The findings collectively demonstrate that Tamil cartoons are not neutral entertainment texts but structured moral communication systems that influence children's perceptions, attitudes and behavioral orientations. Their popularity is empirically validated, their viewing patterns are technologically shaped, their positive moral values are dominant and cognitively salient, their negative values are strategically embedded and children's moral understanding is measurable yet developmentally constrained.

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LIST OF ABBREVIATIONS

TV	Television
OTT	Over-The-Top (Streaming Platforms)
SEM	Structural Equation Modelling
SPSS	Statistical Package for the Social Sciences
MFT	Moral Foundations Theory
SCT	Social Cognitive Theory
CA	Content Analysis
IRR	Inter-Rater Reliability
ICC	Inter-Class Correlation
Kappa	Cohen's Kappa Coefficient
ANOVA	Analysis of Variance
χ^2	Chi-Square Test
t	One-Sample t -Test
W	Kendall's Coefficient of Concordance
df	Degrees of Freedom
Sig.	Significance Level
α	Cronbach's Alpha
GFI	Goodness of Fit Index
AGFI	Adjusted Goodness of Fit Index
RMR	Root Mean Square Residual
RMSEA	Root Mean Square Error of Approximation
CFI	Comparative Fit Index
TLI	Tucker–Lewis Index
SRMR	Standardized Root Mean Square Residual
CFA	Confirmatory Factor Analysis
EFA	Exploratory Factor Analysis
AVE	Average Variance Extracted
CR	Composite Reliability
N	Sample Size
M	Mean
SD	Standard Deviation
%	Percentage
FREQ	Frequency
IV	Independent Variable

DV	Dependent Variable
CV	Control Variable
LV	Latent Variable
OV	Observed Variable
RQ	Research Question
RO	Research Objective
H ₀	Null Hypothesis
H ₁	Alternative Hypothesis
SES	Socio-Economic Status
LOD	Level of Development
UI	User Interface
UX	User Experience
ICT	Information and Communication Technology
TAM	Technology Acceptance Model
UTAUT	Unified Theory of Acceptance and Use of Technology
CAQDAS	Computer-Assisted Qualitative Data Analysis Software
FGD	Focus Group Discussion
IDI	In-Depth Interview
PLS-SEM	Partial Least Squares Structural Equation Modelling
ML	Maximum Likelihood Estimation
KMO	Kaiser–Meyer–Olkin Measure
BTS	Bartlett’s Test of Sphericity
SOP	Standard Operating Procedure
IEC	Institutional Ethics Committee
IRB	Institutional Review Board
APA	American Psychological Association
DOI	Digital Object Identifier
PRISMA	Preferred Reporting Items for Systematic Reviews and Meta-Analyses
SLR	Systematic Literature Review
SDGs	Sustainable Development Goals
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations Children’s Fund
WHO	World Health Organization
OECD	Organisation for Economic Co-operation and Development
NGO	Non-Governmental Organization
CBFC	Central Board of Film Certification
BCCC	Broadcasting Content Complaints Council

CI	Confidence Interval
EE	Expressed Emotion
EMA	Ecological Momentary Assessment
QoL	Quality of Life
MHQoL	Mental Health Quality of Life
VR	Virtual Reality
SDT	Self-Determination Theory
PI	Principal Investigator
ICC	Intraclass Correlation Coefficient

CHAPTER 1

INTRODUCTION

1.0 Overview

Cartoons have long served as a unique cultural bridge between entertainment and education, shaping how children understand emotions, social norms and moral choices from an early age. In the Tamil context, the rise of Tamil dubbed animations has deepened this influence by blending global narratives with regionally familiar cultural, linguistic and ethical cues. As children increasingly turn to animated media as a primary source of leisure and learning, the moral messages embedded within these narratives become central to their early moral development.

This study examines how moral values are represented, adapted and interpreted in Tamil dubbed cartoons through a culturally grounded and psychologically informed lens. Drawing from Tamil ethical heritage, especially the Thirukkural and integrating contemporary frameworks such as Moral Foundations Theory, this chapter situates cartoons as modern vehicles of moral socialization. The exploration sets the foundation for understanding how animated scenes, characters and storylines influence children's perceptions of right and wrong within the broader Tamil cultural milieu.

1.1 Cartoon Historiography

The historiography of cartoons reflects a fascinating evolution of visual storytelling, cultural expression and moral communication. Early cartoon forms emerged in the late nineteenth century as humorous illustrations in newspapers, often used for political commentary and public satire (Scully, 2025). These early cartoons established the foundations for a communicative form that combined imagery, exaggeration and symbolism to convey complex ideas in accessible ways.

As animation technologies developed, the shift from static illustrations to moving images marked a transformative moment in media history, giving rise to animated sequences that

could depict character movement, emotional nuance and multi layered narratives. Scholars such as Linsenmaier (2008) note that animation historiography not only documents artistic progress but also questions how cultural memory, societal values and ideological tensions are embedded within animated texts (Linsenmaier, 2008).

Throughout the twentieth century, animated productions gained increasing significance as both cultural and pedagogical tools. The global popularity of American studios such as Disney and Warner Bros. contributed to the widespread acceptance of animation as a legitimate art form capable of teaching values and shaping cultural consciousness. Yet, recent historiographical studies have expanded this narrative by emphasizing the importance of regional, indigenous and localized animation cultures (Bieberstein and Feyersinger, 2022). These works highlight how animation whether political cartoons, children's series, or independent shorts encodes the identities, struggles and aspirations of specific communities.

In South Asian contexts, including India, cartoons evolved not only as entertainment but as socio cultural mirrors reflecting colonial transitions, post independence identity formation and contemporary popular culture. Khanduri's influential work *Caricaturing Culture in India* underscores how cartoons function as historical documents that capture shifts in national sentiment, public discourse and moral imagination (Khanduri, 2014). In this sense, cartoons contribute to what scholars describe as "cultural memory," preserving collective experiences through visual humor and narrative symbolism (Twark, 2017).

Animation historiography has further expanded to address questions of interdisciplinarity examining how cartoons intersect with anthropology, psychology, media studies and cultural transmission. Research by Bieberstein and Feyersinger (2022) highlights the growing academic interest in animation as a multi layered medium capable of representing ideological struggles, moral conflicts and emotional experiences across generations (Bieberstein and Feyersinger, 2022). The historiography also recognizes animation's unique ability to merge fantasy with realism, allowing audiences particularly children to engage with ethical dilemmas in imaginative yet meaningful ways.

Within the broader Tamil media landscape, cartoon historiography takes on added significance due to the strong tradition of storytelling and moral pedagogy embedded in Tamil culture. With the rise of Tamil dubbed international cartoons, the historiographical narrative expands to include linguistic adaptation, cultural reinterpretation and the localization of moral values. These developments position Tamil dubbed cartoons as contemporary expressions of an evolving visual tradition that continues to negotiate cultural identity, global influence and moral instruction.

1.2 Children's Media Consumption Patterns

Children's media consumption has undergone a profound transformation over the past three decades, shaped by technological expansion, increasing digital accessibility and the dominance of visual entertainment in everyday life. Early studies consistently found that children spent substantial time watching television, often exceeding two to three hours a day (Taras et al., 1990; Lin et al., 2015). With the rapid growth of cable networks in the 1990s and the rise of children's programming, animated content became a central part of childhood routines. As digital devices proliferated, this trend intensified. Contemporary research demonstrates that even preschool aged children develop structured viewing habits influenced by parental media use, household routines and the increasing availability of dedicated children's content (Chiu et al., 2017; Tan, Jing and Guan, 2023).

Multiple studies have confirmed that children's viewing patterns are shaped not only by the amount of screen time but also by the types of content consumed. Connors Burrow et al. (2011) note that early exposure to animated media significantly correlates with children's social outcomes, suggesting that cartoons exert an influential role in shaping behavioral tendencies, empathy, cooperation and conflict negotiation (Connors Burrow et al., 2011). Furthermore, children's animated content typically relies on vibrant visuals, exaggerated expressions and simplified moral conflicts, making it an accessible and engaging space for early moral learning.

In the digital era, on demand platforms have amplified children's autonomy over media choices. Streaming services, YouTube channels and mobile applications offer limitless access

to curated cartoon libraries, often in regional languages. Research by Owens et al. (1999) underscores that increased screen exposure, particularly before bedtime, influences children's cognitive alertness and emotional regulation (Owens et al., 1999). Similarly, studies reveal that children's preferences tend to gravitate toward humorous, fast paced and character driven animations, with repeat viewing reinforcing emotional attachment and moral internalization (Nathanson, 2004).

Parental mediation plays a moderating role in shaping these media effects. Studies demonstrate that active discussions between parents and children about cartoon storylines and character actions can significantly enhance moral comprehension and reduce imitation of negative behaviors (Nathanson, 2002; Hoffner and Buchanan, 2002). However, with the rise of mobile viewing, many children consume media independently, diminishing parental oversight and increasing the potential impact of unfiltered moral or behavioral cues.

The Indian context reflects similar patterns. Mukherjee et al. (2014) found that Indian children often watch television unsupervised, developing strong preferences for action oriented and comedy based cartoons (Mukherjee et al., 2014). With Tamil as one of the most widely spoken regional languages, the surge in Tamil dubbed animations has significantly shaped media consumption trends, making global cartoon narratives accessible to children across socio economic backgrounds.

Thus, children's media consumption patterns reveal a dynamic interplay of technological access, cultural familiarity, behavioral influences and moral exposure. As animated content becomes a central influence in early childhood, understanding these patterns is crucial for analyzing how Tamil dubbed cartoons communicate moral values to young audiences.

1.3 Tamil Dubbed Animation Culture

The emergence of Tamil dubbed animation marks a crucial shift in the cultural landscape of children's media in South India. As global animated programs entered Indian television in the 1990s and early 2000s, linguistic barriers initially limited children's engagement. The expansion of dubbing practices radically transformed this access, enabling young Tamil

speaking audiences to form deep emotional connections with characters and narratives originally created in distant cultural contexts. Scholars of audiovisual translation emphasize that dubbing is not merely a substitution of language but a process of cultural adaptation that reshapes tone, humor, idioms and moral messaging to suit regional sensibilities (Ivarsson and Carroll, 2017). This adaptation ensures that animated stories resonate with local emotions, cultural values and everyday speech patterns familiar to Tamil children.

Tamil dubbed cartoons have achieved remarkable popularity because they localize universal themes through voice acting, contextual references and culturally aligned comedic timing. Upadhyay (2021) notes that regional language television plays a significant role in children's language acquisition, social reasoning and moral interpretation, particularly when content is dubbed rather than subtitled, allowing young viewers to process narrative and dialogue simultaneously (Upadhyay, 2021; Bayer, 2005; Bhatia, 1993). Tamil dubbing introduces familiar expressions such as “paavam,” “nallathu seyyanum,” or “ithu sari illa,” which subtly embed moral cues within the narrative. These culturally grounded phrases carry emotional depth and ethical connotation that enhance children's understanding of right and wrong in ways the original script may not fully convey.

Research on media localization further highlights that dubbing often reflects regional humor patterns, social hierarchies and cultural expectations (Bošković and Jokačević, 2018). For example, comical mischief in shows like *Shinchan* is often softened in Tamil versions through moderated tone and terminology, aligning character behavior with parental expectations prevalent in Tamil society. In contrast, action based cartoons such as *Little Singham* acquire culturally resonant heroic traits through voice modulation, idiomatic phrasing and valor driven dialogue that echo Tamil cinematic traditions of bravery and justice.

Dubbing also influences children's media preferences. Muthusamy (2022) found that Tamil speaking children overwhelmingly prefer dubbed content over English originals because of emotional proximity, comprehensibility and the sense of cultural belonging it creates (Muthusamy, 2022; Minutella, 2018). This preference indicates that language familiarization plays a vital role in children's media consumption, extending beyond comprehension to emotional bonding and identification with characters.

Furthermore, Tamil dubbed animations function as cultural intermediaries, merging global aesthetics with local ethics. Scholars studying regional adaptations of cartoons argue that dubbed animations do not merely reflect culture they actively shape local moral ecosystems by introducing hybrid forms of global narratives embedded with regional moral, ethical and social values (Özer and Avcı, 2015). In Tamil Nadu, this blending is particularly significant due to the state's long standing traditions of storytelling, moral pedagogy and linguistic pride.

Thus, Tamil dubbed animation culture represents a dynamic intersection of global media flows and local cultural identity. Through linguistic adaptation and ethical reinterpretation, Tamil dubbing transforms international cartoons into culturally meaningful narratives that deeply influence children's moral imagination.

1.4 Understanding the Appeal of Tamil Cartoons Among Children

Tamil cartoons captivate children through their vibrant animation, familiar cultural context and language, establishing a deep emotional resonance. The familiarity with linguistic and cultural elements enhances relatability, a factor frequently discussed in media psychology studies (Banaji, 2010; Kaur, 2023). Research by Shanmugapriya and Christopher (2023) emphasizes how regional content fosters cognitive and emotional engagement more effectively than global media. Tamil cartoons often depict familial structures, traditional festivals and moral lessons grounded in Tamil ethos, making them more impactful (Hemamalini, Aram and Rajan, 2011). Furthermore, cognitive theories like Piaget's stages of development suggest children between 5–12 are highly impressionable, responding vividly to animated narratives (Piaget, 1954; Berk, 2021). They retain messages from cartoons, especially when reinforced through repetition and storytelling techniques (Wilson, 2008). The auditory visual pairing in Tamil cartoons enhances memory retention and comprehension, particularly among early learners (Mayer, 2001).

Market research shows the rise of Tamil channels like Chutti TV and YouTube platforms such as "Pebbles" and "PunToon Tamil" has contributed to their popularity. Studies indicate that children prefer content in their mother tongue, with 76% choosing Tamil language cartoons over dubbed versions (Srinivasan, 2021). The integration of rhymes, folk tales and religious

morals further adds to their attractiveness. However, the popularity raises questions about content responsibility. While positive moral lessons are often embedded, negative stereotypes or violent actions occasionally surface, creating cognitive dissonance (AAP, 2020; Giansanti, 2025; Novak Djokovic Foundation, 2014). Despite this, Tamil cartoons remain a favored choice, fostering both entertainment and ethical learning.

1.5 Moral Value Transmission in Cartoons

Cartoons have long served as influential carriers of moral values, shaping how children interpret social norms, interpersonal relationships and ethical dilemmas. Because animated narratives are emotionally vivid and cognitively accessible, children often internalize the lessons embedded within character interactions, conflicts and resolutions. Researchers argue that cartoons function as “moral texts” where values are not taught didactically but demonstrated through story driven examples that children observe, interpret and remember (Wells, 2018). This process aligns with developmental theories suggesting that young viewers grasp moral meaning most effectively through concrete, emotionally engaging scenarios rather than abstract instruction.

One of the key features of cartoons as moral educators is their reliance on simplified ethical contrasts kindness versus cruelty, cooperation versus selfishness, honesty versus deception. These contrasts allow children to decode moral lessons intuitively. Bandura’s observational learning model supports this process, emphasizing that children imitate behaviors modeled by influential characters, especially when those behaviors are rewarded or socially validated within the narrative (Bandura, 1977; Rotter, 2021). Consequently, prosocial behaviors portrayed in cartoons helping friends, resolving conflicts peacefully, showing empathy tend to be absorbed and reflected in children’s real life interactions.

At the same time, animated narratives often present moral ambiguity, comedic misbehavior, or exaggerated aggression. These elements can influence children differently depending on how they are framed. For instance, when a character’s mischievous acts are depicted humorously without negative consequences, children may perceive such behavior as acceptable or amusing. This effect has been highlighted in media research demonstrating that repeated

exposure to unpunished negative conduct may desensitize young viewers or normalize undesirable actions (Huesmann et al., 2003). Thus, the ethical framing within a cartoon the consequences characters face and the emotional tone of the narrative plays a critical role in determining children's moral takeaway.

Cultural context also shapes how moral values in cartoons are interpreted. In Tamil dubbed animations, moral messages are often strengthened or reshaped through linguistic idioms and cultural cues embedded in the dubbing process. Expressions commonly used in Tamil households, such as “nallathu seyyanum” (do good) or “thappupanna koodadhu” (should not do wrong), add clarity and cultural relevance to moral lessons already present in the storyline. This cultural embedding enhances the moral resonance of the narrative and helps children relate animated scenarios to their familiar social environments.

Furthermore, research on children's media emphasizes that moral transmission is most effective when narratives incorporate emotional depth. Characters who experience regret, compassion, gratitude, or forgiveness model complex moral emotions that help children develop empathy and perspective taking. For example, conflict between friends followed by reconciliation teaches the value of emotional repair and loyalty. Narrative driven moral emotions are particularly powerful because children learn not only what is right or wrong but *why* certain actions matter in human relationships.

In Tamil Nadu, where storytelling traditions historically conveyed moral wisdom through emotionally rich narratives, cartoons naturally extend this pedagogic lineage. Animated stories have become digital counterparts to traditional fables and grandmother's tales, carrying forward the cultural expectation that stories should guide children toward ethical living. As a result, the moral value transmission that occurs through Tamil dubbed cartoons reflects both universal human themes and culturally specific ethical expectations.

By combining visual engagement, emotional depth, linguistic adaptation and narrative clarity, cartoons function as potent agents of moral socialization. They influence how children learn to distinguish good from bad, interpret social behavior and construct their emerging moral worldviews.

1.6 Thirukkural Based Ethical Framework

The moral universe of Tamil society is profoundly shaped by the *Thirukkural*, a classical text composed by Thiruvalluvar over two millennia ago. Considered a universal guide to ethical living, the *Thirukkural* encapsulates the principles of *aram* (virtue), *porul* (wealth) and *inbam* (love), offering a holistic vision of moral conduct that transcends time and cultural shifts. Its aphoristic couplets articulate clear moral expectations truthfulness, compassion, self restraint, gratitude and justice that continue to influence Tamil family life, education and cultural expression. Scholars consistently highlight the *Thirukkural* as a moral compass that guides interpersonal behavior and societal values within Tamil communities (Parthasarathy, 2010).

The relevance of the *Thirukkural* to children's moral development lies in its emphasis on virtues conveyed through concise, memorable statements. This structural simplicity aligns with children's cognitive ability to absorb short, principle based messages embedded within stories. For example, Kurals emphasizing compassion or avoidance of harm underscore values that appear frequently in children's moral narratives. In Tamil households, these couplets are often introduced at early ages, either through school textbooks or moral instruction woven into daily conversations. Such early exposure creates a moral foundation that shapes children's interpretation of stories, including the animated narratives they encounter.

When Tamil dubbed cartoons convey values such as honesty, courage, loyalty, or respect for elders, children often recognize them not as foreign ideas but as extensions of familiar ethical principles anchored in Tamil cultural texts. The ethical tone of dubbing choice of words, intonation and cultural idioms often amplifies parallels with *Thirukkural* virtues. For instance, when a character is encouraged to “nadandha paadhaiyil nalladhai seyyanum” (one must do good along one's path), it subtly echoes Thiruvalluvar's insistence that virtuous conduct should guide all actions. Even comedic or mischievous characters frequently encounter moral boundaries consistent with Tamil ethical expectations, reinforcing the idea that actions carry consequences.

Researchers exploring classical Tamil literature argue that the *Thirukkural* offers a unique blend of rational ethics and emotional wisdom, making it suitable for adaptation in modern

media formats (Manickam, 2005). This adaptability becomes evident in Tamil cartoons that often reinterpret universal moral themes through a Tamil cultural lens. While the original versions of global cartoons may portray moral dilemmas through culturally specific contexts, the Tamil adaptation ensures that ethical ideas resonate with local worldviews shaped by texts like the *Thirukkural*.

Moreover, Tamil scholars note that the *Thirukkural* promotes moral universality its teachings are not limited by religion, caste, or historical period but emphasize shared human virtues (Subramony, 2024; Smith, 2020). This universality aligns well with global animated narratives, which often rely on broad moral themes such as kindness, fairness, or cooperation. Tamil cartoons thus forms a bridge between global narrative ethics and indigenous philosophical traditions, presenting children with an integrated moral landscape where modern stories reflect ancient values.

In essence, the *Thirukkural* continues to act as an ethical anchor for Tamil speaking children, shaping how they interpret animated stories and internalize moral lessons. Whether through direct references, cultural idioms, or the ethical tone embedded in Tamil language adaptations, the influence of Thiruvalluvar's philosophy extends into the digital storytelling mediums that now define contemporary childhood.

1.7 Tamil Cultural Heritage in Children's Media

Tamil cultural heritage is deeply rooted in storytelling, moral instruction and community centered learning and these traditions profoundly shape how children engage with media. For centuries, Tamil society has relied on oral narratives, folk tales, poetic literature and ethical treatises to pass on values from one generation to the next. This long standing tradition forms a cultural framework through which modern media including cartoons is interpreted and understood by children. Scholars argue that cultural heritage functions not only as a historical identity but as an active force that informs everyday moral reasoning, aesthetic preferences and social expectations among Tamil families (Annamalai, 2016).

Children's media in Tamil Nadu often reflects these cultural expectations through narrative themes that emphasize cooperation, respect for elders, emotional sensitivity and the triumph of virtue. Even when global cartoons are adapted into Tamil, their moral tone and linguistic nuances are reshaped to align with Tamil cultural sensibilities. This alignment is evident in localized humor, expressive dialogue and the insertion of culturally resonant values such as *aanmai* (courage), *panbu* (good conduct) and *anbu* (love). Researchers studying regional media transmission have noted that such adaptations help children connect animated narratives to their familiar socio cultural contexts, strengthening the impact of moral messages embedded in the story (Kapezova, 2025).

Tamil cultural heritage also places strong emphasis on collective well being, a theme that frequently appears in Tamil cartoons. Storylines encouraging children to help peers, protect their community, or honor family responsibilities echo the values seen in classical Tamil texts and folklore. This interweaving of community centric ideals with modern animated narratives fosters a seamless continuity between traditional cultural expectations and contemporary digital storytelling. Visual media thus becomes a modern vessel through which children experience, interpret and internalize the cultural ethos that has shaped Tamil identity for generations.

Additionally, Tamil children's media often relies on metaphors and symbolic imagery drawn from regional cultural memory. Elements such as heroic bravery, moral struggle, friendship bonds and emotional resilience parallel themes in Tamil folk epics and literary works. As a result, children subconsciously associate animated characters' actions with deeper cultural meanings learned from their home environment, school lessons and family narratives. Scholars of cultural adaptation emphasize that such symbolic continuity enhances children's comprehension of values and increases the likelihood of moral retention (Nurgaliyeva et al., 2024).

Tamil cartoons, therefore, operate at the intersection of global media and local identity. They act as cultural artifacts vehicles that transmit not only entertainment but also deeply ingrained Tamil values framed within modern, visually engaging narratives. This dynamic relationship affirms that children's media consumption is not passive; rather, it is a culturally conditioned process shaped by the moral, linguistic and emotional heritage of Tamil society.

1.8 Grandmother Centric Oral Storytelling Tradition

The grandmother centric oral storytelling tradition (*Paatti Kathaigal*) has long served as one of the most influential moral education systems in Tamil culture. Before the rise of television and digital media, children gathered around their grandmothers at dusk, listening to stories that blended imagination with ethical guidance. These narratives often featured animals, humble villagers, or mythical beings whose actions illustrated virtues such as honesty, courage, humility, gratitude and compassion. Scholars of Tamil folklore describe this tradition as the child's "first moral classroom," where ethical principles were transmitted in emotionally engaging and memorable ways (Ramasamy, 2012). The strength of grandmother's storytelling lies in its emotional warmth. The tone, rhythm and affectionate delivery of stories foster a secure relational space in which children learn to trust the storyteller and internalize moral messages more deeply. Folklorists argue that this intimacy helps children form empathic responses aligning closely with contemporary psychological models that identify emotional resonance as central to moral development. The Care/Harm dimension, for instance, emphasized in modern moral psychology, mirrors the nurturing ethos conveyed through these oral tales.

Another defining feature of *Paatti Kathaigal* is its culturally embedded structure. Unlike imported narratives, these stories are infused with Tamil values, regional landscapes, familiar idioms and everyday moral dilemmas that children easily recognize. Values such as *nalladhu seyal* (doing good), *perumai illamaliruthal* (being humble) and *oppuravu* (helpfulness) were conveyed through simple plots that connected ethical ideas to real life situations. This cultural grounding ensured that moral lessons were not abstract but linked to children's immediate social environments.

With the emergence of modern visual media, many scholars note that Tamil dubbed cartoons have become digital heirs to this storytelling tradition. While animation uses color, humor and action instead of oral narration, it fulfills similar pedagogical functions: imparting moral values, modeling emotions and shaping children's understanding of social norms. Ravikumar (2019) observes that cartoons today serve as "the new grandmother's voice," offering ethical narratives to children in a medium suited to contemporary attention patterns (Ravikumar, 2019). This

comparison underscores the continuity between traditional oral storytelling and modern cartoon based moral instruction. However, the shift from personalized oral transmission to mass mediated storytelling raises important considerations. Whereas grandmothers could tailor stories to a child's personality, mood, or developmental stage, cartoons offer standardized narratives that may not always account for children's contextual needs. Yet, the Tamil cartoons mitigates this limitation to some extent by adding culturally resonant expressions and emotional framing that echo the warmth and familiarity of traditional storytelling.

The essence of the grandmother centric tradition its combination of affection, cultural grounding and moral clarity continues to influence how Tamil children interpret visual narratives. Even as children consume modern content, the values inherited from *Paatti Kathaigal* serve as an interpretive filter, shaping how they understand the moral world of cartoons. This cultural continuity highlights the importance of examining Tamil cartoons not simply as entertainment but as part of a long standing moral ecosystem rooted in Tamil storytelling heritage.

1.8.1 Viewing Habits and Media Access: Children and Cartoons Today

In the digital age, children's access to media, particularly cartoons, has expanded exponentially through multiple devices TVs, smartphones, tablets and streaming platforms. According to, children in India spend an average of 2.5 hours daily watching cartoons, with Tamil language content occupying a substantial portion. This rise is supported by affordable data plans and the regionalization of content. A 2022 study by the Indian Pediatric Association reveals that 84% of children aged 5–10 access cartoons through mobile phones, with over 60% unsupervised. This trend raises concerns about exposure to inappropriate content and the influence of unregulated YouTube channels. Research from Hemamalini, Aram and Rajan (2011) indicates that regional channels like Chutti TV, despite being child centric, occasionally broadcast content with ambiguous moral messaging.

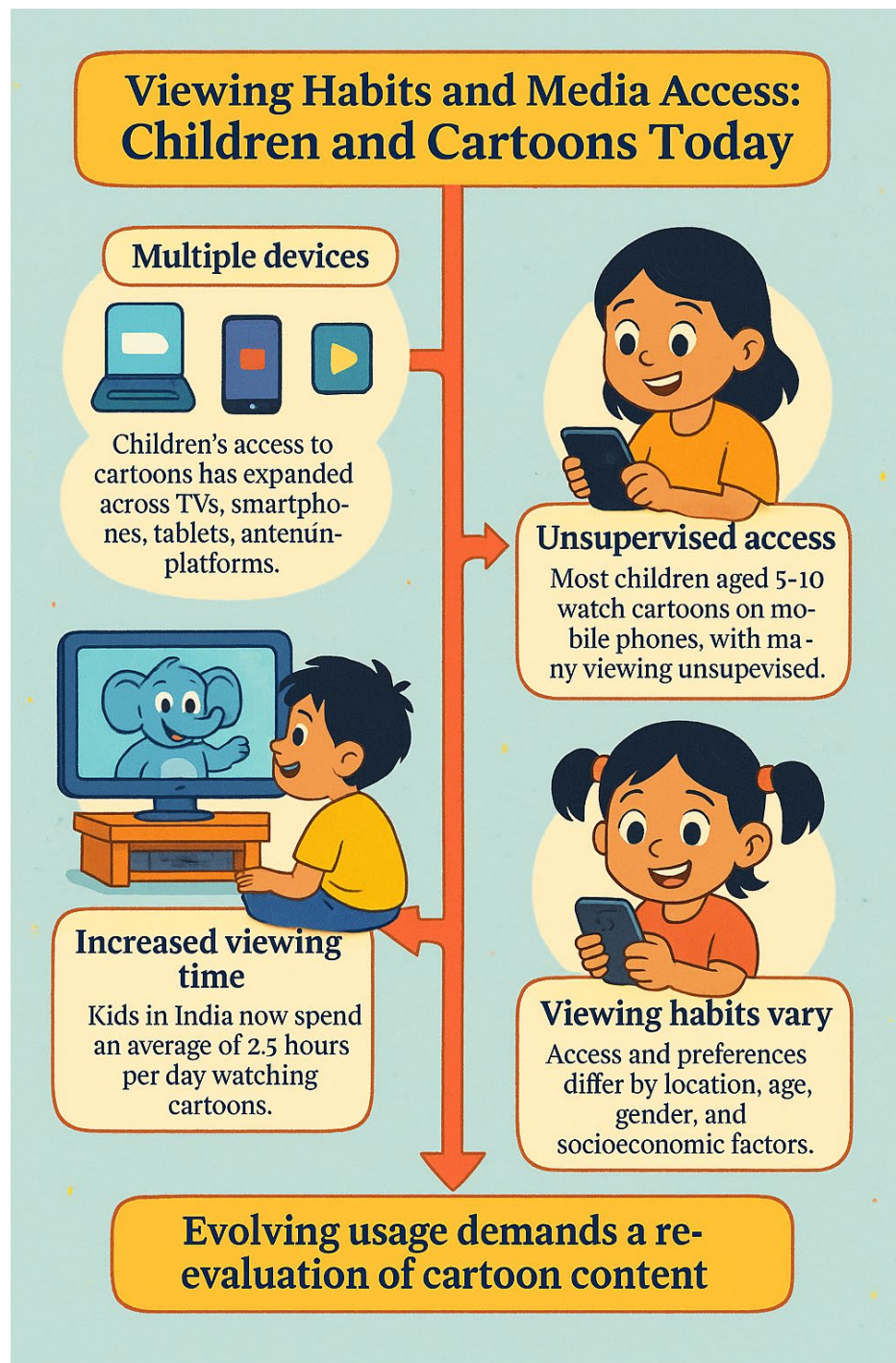


Fig. 1.1 Viewing Habits and Media Access: Children and Cartoons Today

Socioeconomic factors also influence access and viewing habits (Fig. 1.1). Urban children typically have higher exposure due to better connectivity and gadget availability (Sukumar, 2016; Utomo et al., 2014), while rural children depend more on television. Gender also plays a

role boys lean toward action based cartoons, while girls prefer relationship driven narratives (Chitra and Senthilkumar, 2023). Parental regulation is inconsistent. While some parents use cartoons as educational tools, others treat them as digital babysitters, leading to overexposure (AAP, 2020). Prolonged viewing correlates with reduced social interaction and diminished academic performance. Despite these issues, cartoons remain a core aspect of a child's media diet. This evolving media landscape necessitates a re evaluation of Tamil cartoon content, especially its moral undertones. With platforms increasingly using AI for content recommendations, children's media consumption is becoming algorithmically influenced, further complicating content regulation and moral education (NIH, 2024).

1.8.2 The Power of Cartoons in Shaping Moral Understanding

Cartoons are not just entertainment; they are pedagogical tools that subtly shape a child's understanding of morality. According to Bandura's Social Cognitive Theory (1986), children learn behaviors and internalize values by observing others real or fictional. In cartoons, animated characters model moral dilemmas, resolve conflicts and demonstrate consequences, creating a framework for ethical development (Bandura, 2001; Krcmar, 2019). Research has consistently demonstrated that children exposed to media portraying positive behaviors tend to imitate them, fostering empathy, cooperation and honesty (Wilson, 2008; Berk, 2021). For instance, stories centered on friendship, kindness, or environmental responsibility nurture a sense of social accountability (Mayer, 2001). Conversely, cartoons featuring aggressive characters without consequences may normalize violence and desensitize children to antisocial behavior (AAP, 2020; Hemamalini, Aram and Rajan, 2011).

Cultural context plays a pivotal role. Tamil cartoons embed moral teachings rooted in regional traditions, which makes them more digestible and persuasive (Banaji, 2011). Characters often represent archetypes such as the wise elder, mischievous child, or morally upright deity, linking morality with Tamil identity. The interplay between visual stimuli and narrative continuity enhances ethical absorption (Shanmugapriya and Christopher, 2023). Studies by Novak Djokovic Foundation (2014) show that the absence of parental mediation often leads children to misinterpret or overlook nuanced moral lessons. Therefore, co viewing and guided discussions are essential to reinforce intended messages. The use of humor, symbolism and

dramatic irony in Tamil cartoons further complicates moral interpretation, necessitating adult facilitation (Chitra and Senthilkumar, 2023).

Furthermore, cartoons can promote moral relativism if conflicting values are portrayed without resolution (Kaur, 2023). This ambiguity may confuse children about right and wrong, especially if the protagonist is morally flawed yet rewarded. Hence, analyzing these portrayals is critical for understanding the moral compass being communicated. In essence, cartoons serve as moral classrooms, especially for early learners who are highly impressionable. Understanding how Tamil cartoons shape ethical behavior is fundamental to media literacy and child psychology.

1.8.3 Children's Interpretation of Moral Messages in Cartoons

Understanding how children interpret the moral messages in Tamil cartoons is vital to evaluating their educational impact. Developmental psychology emphasizes that children between ages 5 and 12 possess evolving cognitive capabilities, often interpreting media messages literally and emotionally rather than abstractly (Piaget, 1954; Berk, 2021). A recent study by the NIH (2024) illustrates that while children may recall cartoon events, they often fail to distinguish between right and wrong unless the moral is explicitly explained. This is especially true in Tamil content, where humor, exaggeration, or mystical elements may distract from or dilute moral clarity (Hemamalini, Aram and Rajan, 2011).

Social Cognitive Theory posits that children learn through observation, imitation and modeling thus, cartoons act as behavioral blueprints (Bandura, 2001). If a character lies or cheats and is rewarded, children might infer these actions are acceptable. Conversely, cartoons that illustrate consequences and redemption help develop ethical reasoning (Wilson, 2008). Survey data from Sukumar (2016) indicates that many children watch cartoons alone, with limited parental mediation. This autonomy can hinder moral interpretation. Without discussion or guidance, children may misread satire, sarcasm, or moral ambiguity, especially in mythologically rooted Tamil narratives.

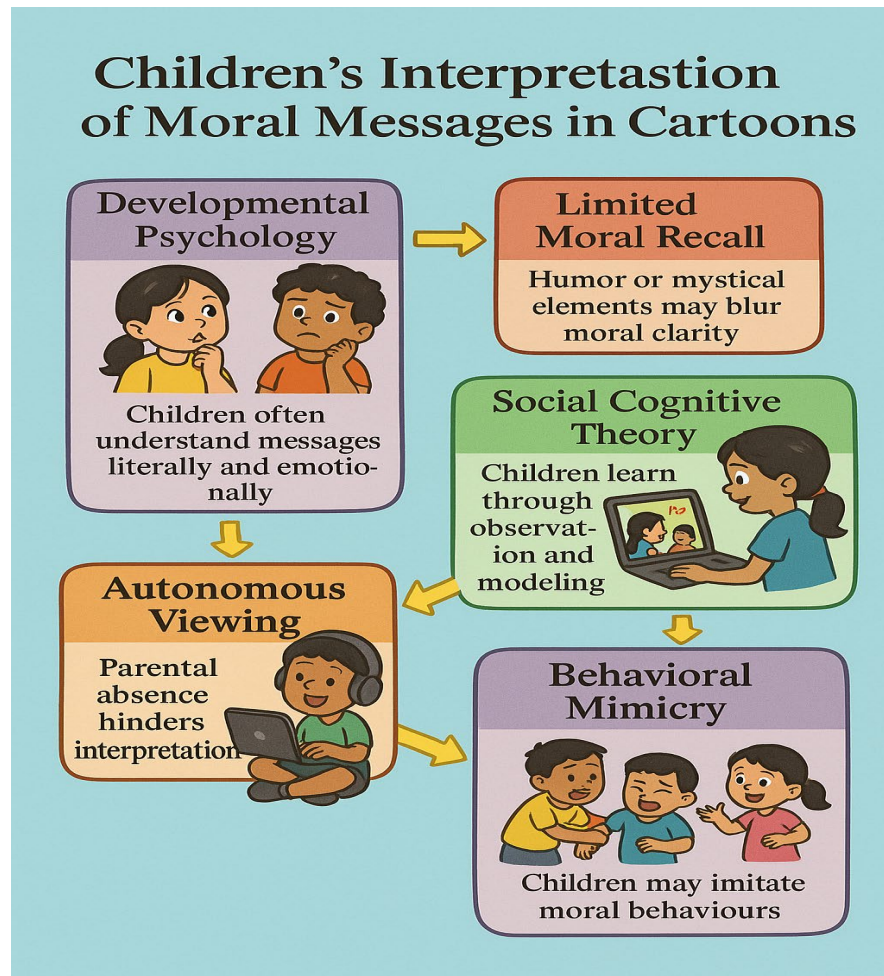


Fig. 1.2 Children's Interpretation of Moral Messages in Cartoons

Furthermore, interpretation varies across age, gender and environment (Fig. 1.2). Younger children gravitate toward simple, concrete morals, while older children seek fairness, justice and social identity (Kaur, 2023). Urban children, with higher media exposure, show greater media literacy but are also more vulnerable to conflicting messages due to multi platform viewing (Srinivasan, 2021). The visual framing of moral actions also influences interpretation. Research by Mayer (2001) and Berk (2021) confirms that warm colors, cheerful music and smiling characters prime children to perceive actions as positive even when they are ethically questionable. Similarly, antagonists framed humorously may elicit unintended admiration or emulation. Educational studies by AAP (2020) advocate for strategies like moral storytelling, reflective questioning and classroom based deconstruction of cartoon plots to improve children's interpretive skills. For Tamil cartoons, integrating moral discussions in school

curriculum could reinforce intended values (NCERT, 2023). Critically, moral interpretation is not just about understanding but also about internalization. Children may mimic moral behaviors seen in cartoons in real life contexts offering help, telling the truth, or standing up for a friend (Novak Djokovic Foundation, 2014). Yet, without adult affirmation or contextual understanding, such mimicry may not translate into consistent behavior. Therefore, identifying how Tamil children perceive, respond to and are shaped by the moral undertones in cartoons is central to this study. It informs not only media regulation but also broader pedagogical and developmental policies in regional educational ecosystems

1.9 Scene Specific Moral Interpretation

Scene specific moral interpretation provides a precise analytical lens for understanding how children extract ethical meaning from animated narratives. Instead of evaluating an entire episode as a single moral unit, this approach focuses on the micro narratives individual scenes that depict conflict, choice, consequence, or emotional transition. Scholars of narrative structure describe a scene as a coherent segment in which characters act within a unified time and space to produce a distinct moral, emotional, or thematic outcome (Chatman, 1980). This definition emphasizes that scenes function as self contained moral events, making them ideal units for studying how values are conveyed in children's media.

By evaluating cartoons scene-by-scene, researchers can identify how specific actions, dialogues and visual cues contribute to moral learning. For example, a scene in which a character cheats and is gently corrected by a friend represents a different moral signal than a scene where misbehavior is rewarded with laughter. These micro level differences matter because children tend to focus on immediate events rather than overarching story arcs. Developmental psychology indicates that young viewers form moral judgments based on discrete, emotionally salient moments rather than abstract themes (Thompson and Meyer, 2006). Thus, a scene that visually reinforces empathy, cooperation, or honesty can have a strong impact even if the episode as a whole has a broader plot.

Scene based analysis also captures the aesthetic and emotional elements that shape moral perception. In animation, choices such as character expressions, background music, pacing

and camera framing contribute to how young viewers interpret a character's intentions and the ethical weight of their actions. Wells (2015) notes that animation's artifice its exaggeration, symbolism and visual metaphors creates an emotionally intensified environment where moral conflicts become more vivid and memorable for children. As a result, scenes portraying reconciliation, bravery, or remorse can leave lasting impressions that shape children's moral intuition.

Cultural adaptation further influences scene specific moral interpretation in Tamil dubbed cartoons. Tamil dubbing often modifies dialogue or tone to provide clearer ethical framing. For instance, when a character apologizes after causing harm, the Tamil version may add culturally resonant expressions such as “mannichidu” (forgive me) or “thappupannitten” (I made a mistake), which enhance the moral clarity of the scene. Such adjustments not only localize the narrative but also heighten its moral accessibility for Tamil speaking children. Researchers studying audiovisual translation argue that regional dubbing can strengthen moral interpretation by aligning scenes with culturally recognizable ethical markers (Nurgaliyeva et al., 2024).

Scene specific interpretation also allows for distinguishing between positive and negative moral cues. A single episode may include scenes promoting cooperation alongside scenes normalizing aggression or disrespect. Without analyzing scenes individually, these mixed signals can easily blur, making it difficult to assess the cartoon's actual moral influence. Scene focused methods therefore offer sharper insight into how children internalize both prosocial and problematic behaviors.

In Tamil Nadu, where children are raised in an environment rich with moral symbolism from family interactions to school culture the interpretation of scenes in cartoons interacts with pre-existing moral frameworks. When a child views a scene depicting loyalty or fairness, they align it with values heard in *Paatti Kathaigal* or school lessons grounded in Tamil ethical teachings. Conversely, scenes that depict rudeness or aggressive humor may conflict with cultural expectations, requiring children to negotiate and reconcile contradictory cues.

The scene specific moral interpretation serves as a crucial analytical tool for understanding how Tamil dubbed cartoons shape children's ethical development. By examining each

narrative moment in detail, researchers can uncover how moral messages are delivered, reinforced, or contradicted, providing a nuanced understanding of animation as a medium of moral socialization.

1.10 Character Centric Ethical Socialization

Character centric ethical socialization refers to the process through which children learn moral lessons by observing, identifying with and emotionally engaging with animated characters. In cartoons, characters often function as moral agents whose behaviors whether virtuous, flawed, mischievous, or transformative provide children with concrete examples of how to act in social situations. Media psychology research suggests that children form strong parasocial bonds with recurring characters, allowing them to internalize the ethical patterns presented in these figures' choices and interactions (Thompson and Meyer, 2006). These bonds amplify the moral influence of characters, especially when children perceive them as admirable, relatable, or humorous.

In Tamil dubbed cartoons, localized dialogue and expressive voice acting intensify this identification. Characters who speak in familiar dialects, employ Tamil idioms, or express emotions in culturally recognized ways become extensions of the child's social environment. This linguistic and emotional familiarity increases moral receptivity, as children tend to model the behaviors of characters who feel close to their own identity. Researchers studying children's media consumption in regional languages note that dubbing strengthens character attachment and enhances moral comprehension by reducing cognitive barriers related to language processing (Upadhyay, 2021).

Ethical socialization through characters also relies on moral contrast. Many cartoons pair protagonists who embody kindness, fairness, bravery, or loyalty with antagonists who display selfishness, dishonesty, or aggression. This dichotomy crystallizes moral categories for young viewers. When protagonists succeed through virtuous actions helping others, apologizing, cooperating the narrative implicitly rewards those values. Conversely, when antagonists face consequences for harmful behavior, children receive moral cues about boundaries and accountability. Narrative scholars highlight that such repeated patterns make moral

expectations predictable, enabling children to infer ethical rules from character trajectories (Wells, 2018).

Tamil cultural norms further shape character centered moral interpretation. For example, respect for elders a deeply ingrained Tamil value is often emphasized when characters show gratitude or obedience toward parental or community authority figures. When dubbed versions highlight terms like “ayya,” “amma,” or respectful collective forms of Tamil speech, they reinforce cultural expectations embedded in daily social interactions. Similarly, loyalty to friends or family resonates strongly with Tamil collectivist ideals, making characters who uphold these values especially influential as moral exemplars.

Moreover, children’s emotional responses to characters significantly shape ethical learning. Scenes in which characters express remorse, forgiveness, or empathy help children understand moral emotions, not just moral actions. Developmental research indicates that emotional modeling plays a vital role in the formation of conscience, as children learn to associate specific feelings with moral judgments (Thompson et al., 2006). Tamil dubbed cartoons often enhance these emotional cues through expressive intonation, culturally resonant phrasing and nuanced dubbing that clarifies the moral significance of a character’s emotions.

Character centric socialization also extends to negative exemplars. While mischievous or transgressive characters may attract laughter, the Tamil adaptation typically contextualizes their actions with verbal cues or consequences that mitigate potential misinterpretation. When a character behaves rudely or deceitfully, Tamil dubbing sometimes adds admonitory phrases subtle reminders that such conduct is not ideal. This adaptive framing aligns with Tamil moral pedagogy, where humor and guidance coexist without undermining ethical clarity.

Through these mechanisms identification, contrast, emotional modeling and cultural framing Tamil dubbed cartoons become powerful platforms for ethical socialization. Characters function as teachers within visually immersive stories, guiding children’s developing sense of right and wrong while reinforcing the cultural values embedded in Tamil family and community life.

1.11 Moral Foundations Theory Application

Moral Foundations Theory (MFT) offers a psychologically grounded framework for analyzing how children interpret the moral cues embedded within Tamil dubbed cartoons. Developed by Haidt and Joseph, the theory suggests that human morality is structured around five intuitive foundations: Care/Harm, Fairness/Cheating, Loyalty/Betrayal, Authority/Subversion and Sanctity/Degradation. Each foundation represents an evolved moral response shaped by both biological predispositions and cultural learning, making MFT particularly useful for understanding how animated narratives influence children across different cultural contexts.

In the context of Tamil children's media, these foundations help decode how young viewers respond to characters' actions and emotional expressions. Cartoons frequently portray scenarios that align with foundational moral domains. Scenes involving empathy, protection of friends, or emotional comfort resonate with the Care foundation, while conflicts involving cheating, dishonesty, or broken promises activate the Fairness domain. MFT scholars note that children intuitively process these moral events even without explicit instruction, relying on emotional cues and social modeling to understand what is right or wrong (Graham et al., 2013; Baril and Wright, 2012).

Tamil dubbed animations often reinforce these foundations through culturally nuanced dialogue and ethical framing. The Authority foundation, for instance, becomes more pronounced in Tamil versions of cartoons where respect toward elders, teachers, or leaders is emphasized through localized idioms and tone. This adaptation aligns with Tamil cultural norms, which traditionally place strong emphasis on hierarchy, obedience and social order. Similarly, the Loyalty foundation is amplified when characters support friends, protect family members, or show devotion to their community behaviors widely valued in Tamil social life.

Recent cross cultural studies confirm that MFT is stable across both Western and non Western contexts, suggesting that the theory can meaningfully capture how Tamil children perceive moral themes in their media environment (Doğruyol et al., 2019). The theory also accounts for variation in moral emphasis across cultures. Tamil narratives whether traditional or animated tend to prioritize Care, Loyalty and Authority, reflecting collectivistic cultural patterns.

Therefore, scenes depicting friendship bonds, community protection, or respectful behavior toward elders carry heightened moral weight for Tamil children.

MFT also provides a structured approach for evaluating morally ambiguous scenes. Cartoons sometimes blur ethical boundaries through humorous misbehavior or exaggerated conflict. Using MFT, these scenes can be classified based on which foundational values they support or violate, allowing researchers to distinguish between prosocial reinforcement and normalization of undesirable conduct. This classification is especially valuable when analyzing mixed content cartoons that present both positive and negative moral messages.

Another strength of applying MFT to Tamil dubbed cartoons lies in its compatibility with indigenous ethical systems. Many foundational values align with teachings found in the *Thirukkural*, such as compassion (Care), justice (Fairness), loyalty to kin (Loyalty), respect for authority (Authority) and moral purity (Sanctity). This overlap suggests that children's interpretation of cartoon scenes is shaped by both innate moral intuitions and their cultural moral environment, creating a layered understanding of ethical meaning.

By integrating MFT into the analysis of Tamil dubbed cartoons, researchers gain a tool that connects psychological universals with cultural specifics. This approach deepens understanding of how animated narratives contribute to moral development, how children process the ethical significance of scenes and how cultural adaptation strengthens or modifies moral cues in Tamil language media.

1.12 Bridging the Research Gap in Tamil Media Content Studies

Despite the rich tradition of moral storytelling in Tamil media (Fig. 1.3), scholarly research focusing on the moral dimensions of Tamil language cartoons remains scarce. Most prior studies have focused on either the behavioral influence of cartoons (e.g., aggression, addiction, or language acquisition) or on gender and cultural representation in Indian or Western cartoons (Hemamalini, Aram and Rajan, 2011; Goonasekera and Kam, 1990; Gerbner and Signorielli, 1988; Chitra and Senthilkumar, 2023). The systematic application of a theory driven approach particularly Moral Foundations Theory (MFT) to assess value representation in Tamil cartoons has been virtually unexplored.

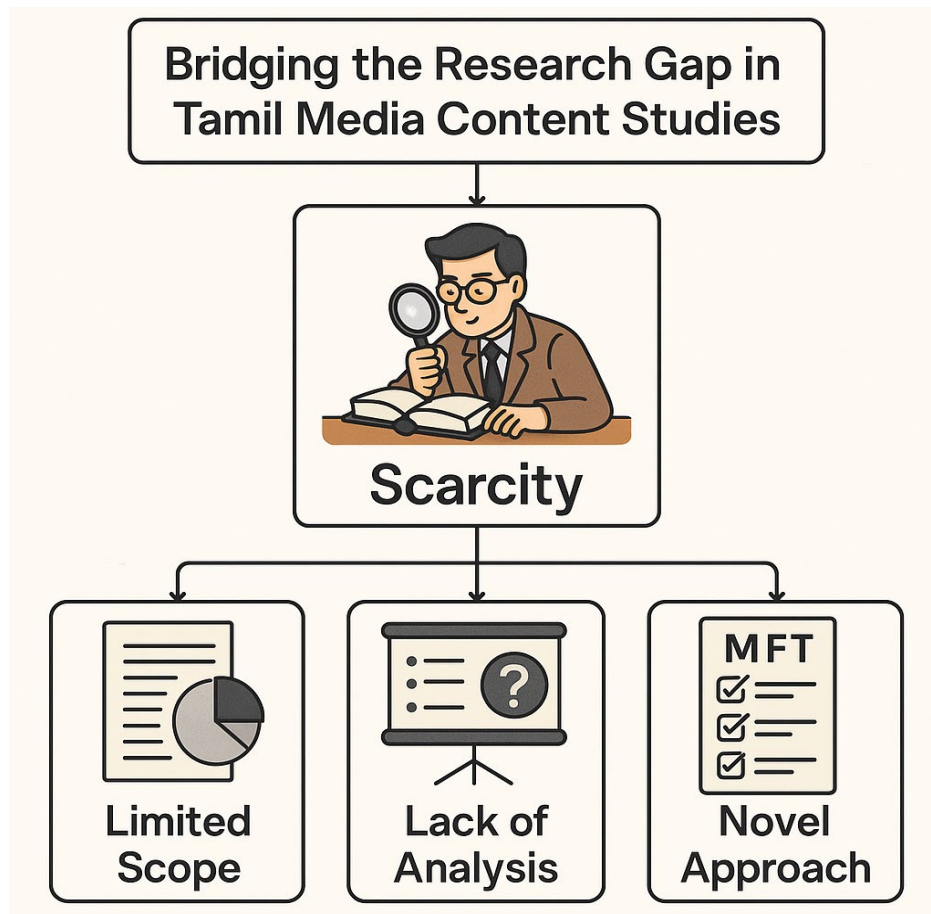


Fig. 1.3 Bridging the Research Gap in Tamil Media Content Studies

Studies by Banaji (2011) and Sukumar (2016) noted the role of regional media in identity formation among Tamil speaking children but did not dissect moral content. Existing literature

tends to generalize “values” without differentiating between positive and negative representations, or evaluating how they are internalized across different age groups. This research seeks to bridge that gap by distinguishing between moral reinforcement and moral confusion in cartoon content through both quantitative and qualitative methods. Furthermore, although platforms like YouTube and Chutti TV provide vast content in Tamil, there is limited scholarly oversight or peer reviewed analysis of these programs’ ethical messaging (Shanmugapriya and Christopher, 2023). Without this scrutiny, assumptions about their pedagogical or moral value remain speculative. This lack of empirical evidence leaves parents, educators and policymakers without clear guidance on how Tamil media affects moral development in children.

The application of Moral Foundations Theory offers a novel way to operationalize moral values in content analysis. It allows researchers to move beyond abstract categories like “good” or “bad” and examine how cartoons address foundational moral questions: Is an action portrayed as fair or unfair? Does it promote care or harm? Does it support authority or challenge it? By systematically coding cartoon content based on these dimensions, the present study brings a new layer of analytical precision to regional media studies (Fig. 1.4). Another overlooked area is how children interpret moral messages in cartoons. Much of the existing literature assumes a passive media effect model, where content directly influences behavior. However, newer research in media psychology and education underscores the importance of cognitive mediation children actively interpret, question and sometimes resist media messages (Wilson, 2008; Berk, 2021). This study integrates surveys with children to capture that interpretive process, thus filling a dual gap in both content and reception studies. Additionally, most prior research overlooks linguistic and cultural proximity, a critical factor in moral learning. Tamil cartoons, by being in the child's first language and reflecting local traditions, may have a deeper moral impact than English or Hindi content (Srinivasan, 2021). Yet this proximity is under analyzed in educational and psychological terms. By synthesizing these overlooked elements content, interpretation, cultural proximity and theory driven analysis this research significantly advances the field. It not only contributes to media studies and moral education literature but also informs policy on children's programming and educational media strategies in multilingual societies like India.

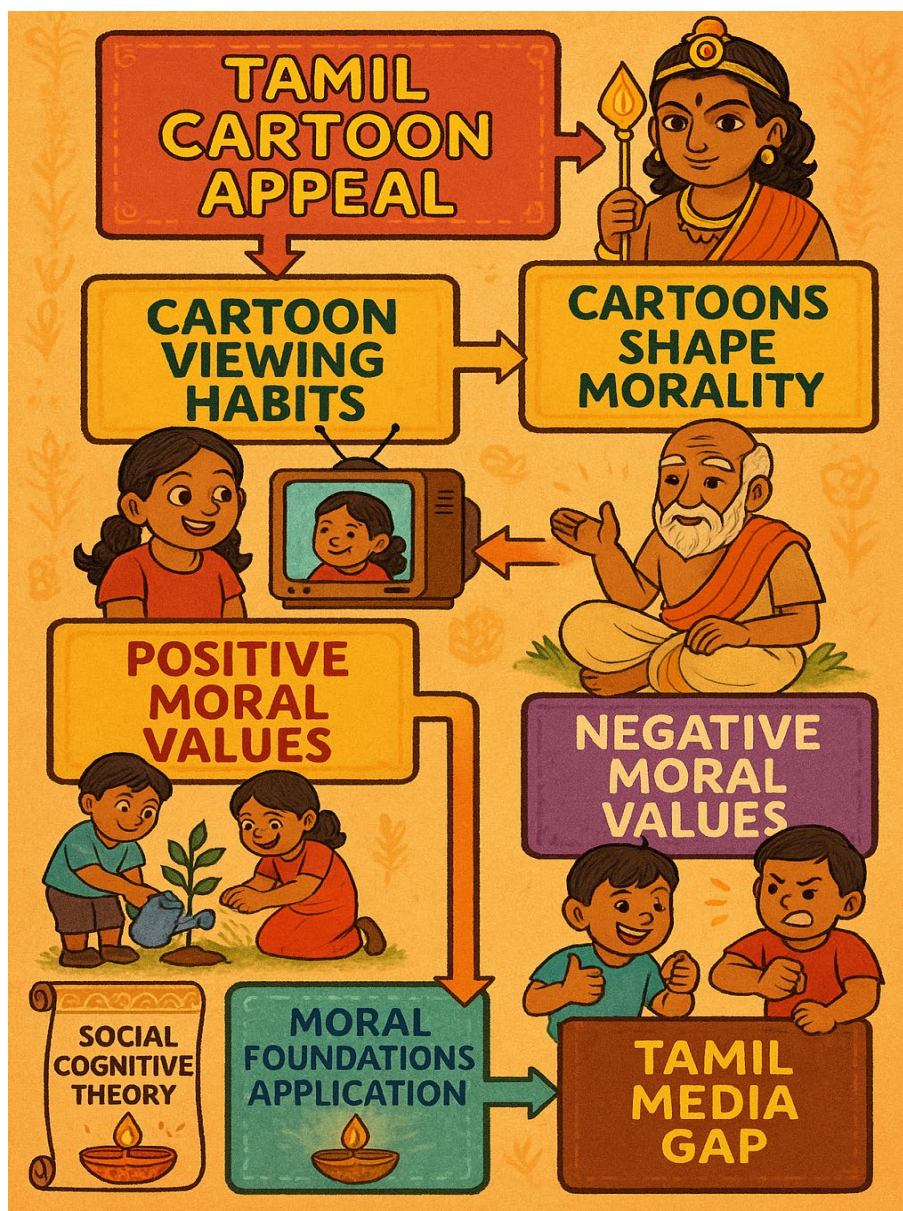


Fig. 1.4 Tamil cartoon appeal

1.13 Implications of the Introduction

The concepts established in this introductory chapter demonstrate that Tamil dubbed cartoons operate as powerful cultural and moral ecosystems shaped by linguistic adaptation, traditional ethics and psychological mechanisms of learning. The integration of Thirukkural principles with contemporary storytelling highlights how ancient moral frameworks continue to inform children's interpretation of animated narratives. Scene specific analysis and character centered

socialization further reveal that Tamil children learn moral lessons through emotionally impactful narrative moments rather than abstract themes. Moral Foundations Theory provides a structured lens to interpret how these values are internalized across diverse cultural contexts. These interconnected insights underscore the significance of examining Tamil dubbed Cartoons not only as entertainment but as a formative influence on children's developing moral identities.

1.14 Objectives and Scope of the Current Study

This study focuses on understanding the representation of positive and negative moral values in Tamil cartoons and children's ability to interpret these values. It integrates content analysis and survey based methodologies to address multiple dimensions of moral communication through regional animation. The study is guided by the following specific objectives:

To identify the popularity of Tamil dubbed cartoons among children

- To analyze children's viewing habits and access to Tamil dubbed cartoon content in terms of frequency, duration, medium and viewing platforms
- To analyze the representation and frequency of positive moral values embedded in selected Tamil dubbed cartoons
- To analyze the representation and frequency of negative moral values depicted in selected Tamil dubbed cartoons
- To assess children's capacity to understand and internalize positive and negative moral values portrayed in Tamil dubbed cartoons

1.15 Aim of the Study

The central aim of this study is to examine how Tamil dubbed cartoons represent moral values both positive and negative and how children's capacity understands and internalize both positive and negative moral values.

1.16 Significance of the Study in the Indian Context

The significance of this study lies in its focus on the regional animation landscape of India, specifically Tamil dubbed cartoons, which are immensely popular among children in Tamil Nadu and Tamil speaking populations across the world. While the role of media in moral development has been globally acknowledged (Bandura, 2001; Wilson, 2008), Indian scholarship particularly on regional languages and cultures has not sufficiently explored how moral values are conveyed through animated content (Banaji, 2010; Shanmugapriya and Christopher, 2022).

India is a culturally and linguistically diverse country and Tamil occupies a prominent place with its own heritage, religious traditions and moral philosophies embedded in everyday life. Tamil cartoons, by incorporating stories from folklore, Hindu mythology and local customs, often serve as a child's first point of contact with cultural morality. Thus, evaluating the moral representations in Tamil cartoons is vital for understanding the ethical foundations laid during early childhood in this region (Hemamalini, Aram and Rajan, 2011). In recent years, there has been a digital explosion of regional content, with platforms like YouTube enabling creators to distribute Tamil dubbed cartoons to global audiences. While this democratizes access, it also raises concerns about unregulated moral messaging, especially in content aimed at children (Srinivasan, 2021; Novak Djokovic Foundation, 2014). Unlike broadcast television, which adheres to certain censorship and quality norms, digital platforms are often unchecked. This study is therefore timely, seeking to assess whether Tamil cartoons align with culturally responsible storytelling or promote conflicting or harmful moral messages.

In the Indian context, moral education has traditionally been the domain of schools and families. However, the increasing exposure of children to digital media has shifted part of this responsibility to entertainment content. Studies by the National Curriculum Framework (NCERT, 2023) emphasize the need for integrating moral learning into everyday experiences, including media consumption. By analyzing Tamil cartoons through this lens, the study offers a culturally relevant perspective on how entertainment can serve as a moral educator. Moreover, Tamil Nadu has a rich tradition of using performance and storytelling for social instruction from *Villupattu* (musical storytelling) to *Therukoothu* (street theatre). Tamil

cartoons are a modern extension of this tradition, but their educational potential remains underexplored. This research bridges that gap, providing insights into how regional animation continues or deviates from traditional moral storytelling (Berk, 2021).

The significance also extends to policy and curriculum design. Policymakers can use findings from this research to guide age appropriate content regulation and introduce media literacy programs in schools. Educators can integrate cartoon based narratives into lessons on ethics, values and behavior. Content creators too can benefit by designing animation that resonates with cultural values while meeting developmental benchmarks in moral learning (Chitra and Senthilkumar, 2023). In sum, this study is significant because it aligns with India's broader goals of holistic child development, inclusive education and culturally embedded moral instruction. It fills a research void by focusing on Tamil cartoons as a powerful, yet under analyzed, vector of moral influence in childhood.

1.17 Need of the Study

The need for this study arises from the growing influence of cartoons on children's emotional, social and moral development in the Indian media ecosystem. In Chennai, Tamil dubbed cartoons are a staple in children's media consumption, often preferred over English or Hindi content due to their linguistic familiarity and cultural resonance (Srinivasan, 2021). Despite this popularity, there is a noticeable gap in academic inquiry regarding the moral quality of such content and its effect on children's ethical understanding. Existing studies on media influence largely focus on behavior or cognitive development, often ignoring the moral dimensions of content. For instance, Hemamalini, Aram and Rajan (2011) and Panickar (2023); Kidenda (2018); Akinwale and Gbenga Akanmu, 2025, explore aggression and gender portrayals in Indian cartoons but do not analyze values such as honesty, fairness, loyalty, or respect. This lack of specificity creates a blind spot in understanding the ethical framework being presented to children. Given the developmental stage of the target audience ages 5 to 12 children are in a critical period for value acquisition (Piaget, 1954; Berk, 2021). Media, especially cartoons, significantly influence this process due to their immersive storytelling and emotional appeal (Bandura, 2001; Mayer, 2001). The need to examine what values Tamil cartoons convey and whether these align with pedagogical and cultural standards, is urgent

and essential. Another reason for this study is the lack of media regulation and parental awareness about moral content. With the surge in smartphone and YouTube usage among children, many watch cartoons without adult supervision. This unsupervised viewing increases the risk of children absorbing negative values such as dishonesty, aggression, or disrespect either explicitly portrayed or implied (AAP, 2020). By examining both content and audience perception, the study addresses a growing concern among parents, educators and pediatricians.

There is also a methodological need to apply established theories namely Moral Foundations Theory (Haidt, 2012) and Social Cognitive Theory (Bandura, 1986) in analyzing regional content. Most Indian studies fail to use such frameworks, which limits their explanatory power. This study provides an academically rigorous model for decoding moral values in visual media, setting a precedent for future research in regional languages. Furthermore, as the National Education Policy (NEP) 2020 emphasizes value based education and media literacy, this study becomes highly relevant. It offers data driven insights that can help integrate ethical storytelling into formal curricula and parental guidance programs. The findings can also inform policy on children's digital content regulation in India (NCERT, 2023). Finally, the need for this study is multidimensional: it addresses academic gaps, pedagogical concerns, regulatory lapses and developmental imperatives. By focusing on Tamil dubbed cartoons a culturally rich yet academically underexplored medium this research provides timely and critical insights into how moral values are represented and internalized in contemporary childhood media culture.

1.18 Scope of the Research

The scope of this research is defined both thematically and methodologically to ensure depth and relevance. It focuses on the analysis of moral values both positive and negative as portrayed in Tamil dubbed cartoons and how these are interpreted by children aged 7–11 in Chennai. This scope is determined by cultural, linguistic, psychological and educational considerations specific to the regional context. Thematically, the research examines moral values in cartoon content through the lens of Moral Foundations Theory (MFT) which categorizes ethical behavior into six universal foundations: Care/Harm, Fairness/Cheating, Loyalty/Betrayal, Authority/Subversion, Sanctity/Degradation and Liberty/Oppression (Haidt, 2012). The study systematically identifies

how these foundations are visually represented in Tamil dubbed cartoons. It also integrates Bandura's Social Cognitive Theory, which explains how children learn behavior through observation, imitation and modeling (Bandura, 2001).

The study considers cartoons aired on popular Tamil television channels like POGO TV, Hungama TV, Disney Tamil and online platforms like YouTube, including channels such as Green Gold – Tamil, OBITO EFX etc. These platforms are selected based on their accessibility, popularity and relevance to the target age group. The timeframe for content sampling spans the last five years (2020–2025), ensuring contemporary relevance while reflecting the transition to digital media (Srinivasan, 2021). Geographically, the study is confined to Chennai, but it includes data from both urban and semi urban regions to ensure diversity in socioeconomic backgrounds. The audience study involves surveys conducted among children from Chennai. This demographic distribution allows the study to understand varying levels of media exposure, interpretation skills and parental mediation (Sukumar, 2016).

Methodologically, the study uses a mixed method design:

- **Content Analysis:** To identify and categorize moral values portrayed in selected Tamil dubbed cartoons
- **Surveys:** To assess viewing habits, parental supervision and children's interpretation of moral values
- **Semi structured Interviews:** With Content writer, Censor board members, Psychiatrist, Children counselor to contextualize the survey findings

The study excludes other genres such as live action children's shows, anime, or non Tamil cartoons. The focus is solely on 2D/3D animated content intended for young Tamil speaking children. Psychologically, the research is scoped to the concrete operational stage of development (as per Piaget), where children begin to develop moral reasoning but are still heavily influenced by visual cues, reinforcement and modeled behavior (Piaget, 1954; Berk, 2021). Thus, the analysis emphasizes how moral concepts are presented audio visually and interpreted behaviorally. Academically, this research is situated at the intersection of media

studies, moral psychology, education and regional cultural studies, creating a multidisciplinary platform for understanding moral development in a digital age. The outcomes aim to influence educational practices, content regulation and media design targeted at children.

The scope is specific yet broad enough to capture the complexity of moral transmission through regional animation. By narrowing its focus to Tamil dubbed cartoons and using robust theoretical frameworks, the study offers both depth and direction in evaluating how media contributes to moral development in Indian children.

1.19 Chapterization

To maintain clarity and coherence, the research is organized into a series of systematically structured chapters, each addressing a distinct aspect of the study. This chapterization reflects both the chronological flow of academic research and the integration of theoretical, methodological and empirical elements.

Chapter 1: Introduction

This chapter sets the stage by presenting the research problem, purpose and rationale behind studying Tamil dubbed cartoons. It introduces the theoretical grounding through Moral Foundations Theory and Social Cognitive Theory. The section explains how cartoons shape children's moral, emotional and behavioral growth. It highlights why Tamil cartoons, rooted in cultural traditions, deserve focused analysis. The objectives, scope and significance of the study are clearly outlined. Finally, the structure of the entire research is briefly previewed for coherence.

Chapter 2: Review of Literature

This chapter consolidates prior scholarly works on cartoons, child development and moral education. It covers global and Indian studies on how animation influences cognition, values and emotions in young viewers. The review identifies gaps in research, particularly on Tamil dubbed cartoons. It contrasts broader discussions of media effects with culture specific gaps. By doing so, it justifies the theoretical and empirical need for the study. The chapter thus builds a foundation for addressing underexplored dimensions of Tamil media.

Chapter 3: Theoretical Framework & Research Methodology

This chapter first elaborates the theoretical underpinnings guiding the research. Moral Foundations Theory is applied to categorize values embedded in cartoons, while Social Cognitive Theory explains observational learning and media impact. Their relevance to Tamil sociocultural contexts and children's moral growth is emphasized. The methodology section then details research design, sampling and analytical tools. A mixed method approach, combining content analysis and surveys, is carefully justified. Ethical safeguards, reliability and study limitations are also discussed.

Chapter 4: Results and Discussion

The results are presented in two interconnected segments. First, a content analysis of Tamil dubbed cartoons is provided, using MFT based coding to identify moral values. The analysis includes both positive and negative portrayals with supporting tables and visuals. Second, survey responses from children and parents are examined to capture interpretation patterns. Factors like age, gender, parental mediation and viewing context are analyzed in depth. Together, these findings are discussed in light of theory and cultural context.

Chapter 5: Findings and Conclusion

This chapter synthesizes the key results emerging from both content analysis and survey data. It highlights that Tamil dubbed cartoons consistently depict positive moral values like care, fairness and cooperation, though negative traits such as aggression, dishonesty and stereotyping also surface. Children's interpretation of these values is influenced by age, parental mediation and cultural proximity. Findings show that repeated exposure to moral heroes reinforces empathy and responsibility, while ambiguous portrayals risk fostering moral confusion. The chapter concludes that Tamil dubbed cartoons serve as both moral educators and potential sources of ethical dilemmas. Finally, implications for parents, Content creators and policymakers are drawn to guide responsible use of animated content in child development.

1.20 Implications

This study provides crucial insights into how Tamil dubbed cartoons function as vehicles the need for culturally sensitive and developmentally appropriate media content. The findings can inform educators on how to integrate cartoons into value education, guide parents in supervising media use and assist content creators in designing ethically rich of moral communication for children in a regional Indian context. It emphasizes narratives. It also supports policymakers in framing regulations for digital children's content. By applying Moral Foundations Theory and Social Cognitive Theory, this research offers a replicable model for evaluating children's media globally. Ultimately, it contributes to strengthening moral development through responsible animation practices.

CHAPTER 2

REVIEW OF LITERATURE

2.1 Overview

This review of literature explores how Tamil cartoons influence children's moral development through themes rooted in cultural relevance, narrative structure and character behavior. It analyzes the positive and negative moral values portrayed, such as care, fairness, authority, loyalty and sanctity and evaluates how children interpret these messages. The study draws on frameworks like Moral Foundations Theory and Social Cognitive Theory to assess media learning processes (Fig. 2.1). Through observational learning, symbolic interaction and reinforcement, Tamil cartoon characters become informal educators shaping behavior and ethical reasoning. Viewing habits, peer influence and media access further mediate moral outcomes. Gender roles, cultural norms and character archetypes are shown to impact children's perception of right and wrong. Overall, the literature underscores the strong link between Tamil cartoon content and children's evolving moral consciousness.

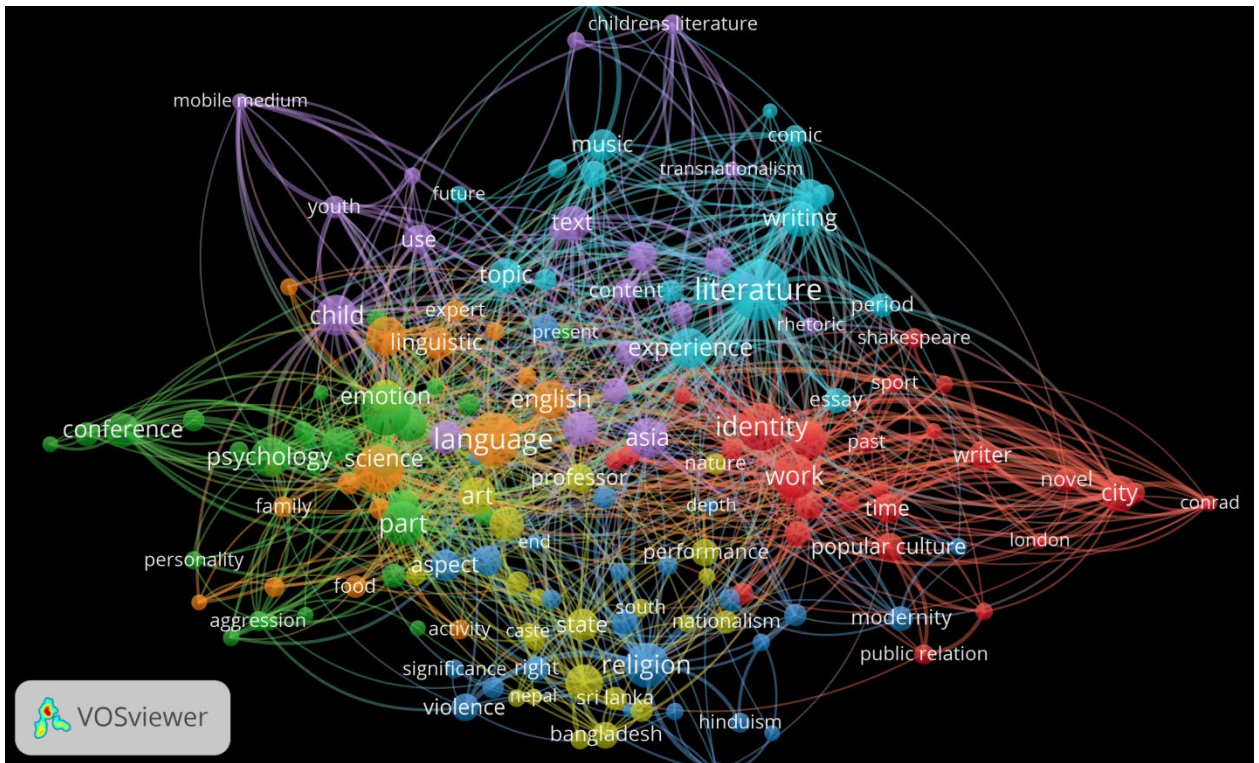


Fig. 2.1 Overview of review of literature

2.2 Popularity and Cultural Relevance of Tamil Cartoons Among Children



Fig. 2.2 Popularity and Cultural Relevance of Tamil Cartoons Among Children

2.2.1 The Rise of Regional Animation in Tamil Nadu

Tamil Nadu has witnessed a significant rise in regional animation in the past decade, driven by the demand for culturally relatable content (Fig. 2.2). Tamil language cartoons like *Choota Bheem Tamil*, *Chutti TV* originals and dubbed versions of Indian and international series have gained traction among children. Local production studios have also expanded their capabilities to cater to a growing market of Tamil speaking young viewers. These cartoons resonate because they mirror daily life, use familiar idioms and depict moral lessons aligned with traditional values. The localization of animation through settings, costumes and festivals creates a deeper emotional connection. Scholars (Balakrishnan and Venkat, 2023; Hemamalini, Aram and Rajan, 2011) note that the cultural identity reflected in these cartoons fosters a sense of pride and belonging among Tamil children. This rise coincides with an increased recognition that regional content promotes linguistic development and cultural continuity. Compared to earlier reliance on dubbed Hindi content, the growth of native Tamil animation reflects a maturing industry responding to socio cultural expectations of its audience (Arathi, 2021; Manivannan, 2016).

2.2.2 Children's Preferences and Character Attachment in Tamil Cartoons

Children's affinity toward certain cartoon characters significantly influences their viewing habits. Tamil cartoon viewers often form emotional attachments to recurring protagonists who embody desirable traits such as courage, kindness, or intelligence. Characters such as Tenali Raman or local heroes with moral integrity serve as role models for children. Research by Chitra and Senthilkumar (2023) and Jaggi (2017) indicates that attachment is stronger when characters speak the child's mother tongue and represent familiar cultural archetypes. According to Bandura's Social Cognitive Theory, this emotional identification is key to observational learning. Children internalize behaviors, emulate character choices and often model interpersonal responses based on what they watch (Anderson et al., 2003; Jolin and Weller, 2011). Moreover, studies by Palanimurugan (2023) and Panickar (2023) show that preferences are shaped by narrative coherence and moral clarity. Cartoon characters that evolve, face challenges and demonstrate moral resilience become moral anchors for viewers. This preference is even stronger in Tamil cartoons due to linguistic intimacy and cultural proximity, reinforcing values like obedience, bravery and familial respect.

2.2.3 Market Penetration and Television Rating Trends

Tamil cartoon channels, such as Chutti TV and Sun TV's cartoon slots, consistently rank among the top rated children's programs in Tamil Nadu. TRP data (Hemamalini, Aram and Rajan, 2011) reveal that cartoons are a dominant entertainment medium for children aged 4–12, especially in urban and semi urban households. The reach is amplified through digital platforms like YouTube and mobile apps, allowing for repeat viewing and binge consumption. Studies by Sukumar (2016) and Krishnamurti (2008) suggest that market penetration has been facilitated by affordable cable subscriptions and mobile data packages, which have expanded accessibility across socio economic groups. Children's programming is now available round the clock, altering traditional TV viewing schedules and making Tamil cartoons a staple in children's daily lives. The industry has responded with culturally nuanced, serialized formats to retain engagement. Marketing tie ins, merchandise and branded mobile games have further increased cartoon visibility, creating a multimedia ecosystem that reinforces content exposure and character familiarity.

2.2.4 Influence of Cultural Representation on Viewership

Cultural representation is a decisive factor in the popularity of Tamil cartoons. Animated shows that include Tamil customs, language, architecture, food and attire create a strong cultural resonance. Studies (Lakshminarayan, 2022; Aram et al., 2013) demonstrate that children are more attentive to content that reflects their lived experiences. This alignment deepens emotional engagement and enhances message retention. Tamil cartoons like *Pazhamozhi Payanam* and *Thirukkural Stories* are lauded for embedding local philosophy within entertaining plots. The inclusion of festivals like Pongal and depictions of village life also boost relatability. Moreover, this representation counterbalances the dominance of Western ideals seen in global media. Scholars argue that culturally grounded cartoons encourage self acceptance and strengthen identity in formative years. By normalizing Tamil cultural experiences in media, these shows help children view their own heritage with pride (Shanmugapriya and Christopher, 2023). The interplay between cultural representation and moral learning in these cartoons positions them as effective pedagogical tools as well.

2.2.5 Role of Language and Dialects in Popularizing Tamil Cartoons

Language plays a critical role in popularizing Tamil cartoons. The use of colloquial Tamil, regional slang and culturally embedded expressions enhances the authenticity of animated content. Research by Manivannan (2016) and Hooda (2024) highlights how children respond more enthusiastically to dialogues in their mother tongue, especially when characters use idioms common in everyday conversations. This linguistic intimacy not only aids comprehension but also nurtures linguistic pride and preservation. Unlike dubbed content that may lack lip sync accuracy or contextual relevance, original Tamil productions maintain fluency and local flavor. Dialectal variations, such as Madurai or Kongu Tamil, further increase regional appeal. Language becomes a vehicle for moral storytelling, allowing phrases like "nallathu sei, nallathu nadakkum" (do good, good will happen) to leave lasting impressions. Moreover, voice acting by popular Tamil artists adds familiarity and enhances character recognition. This convergence of language, voice and cultural codes helps embed moral themes in a child friendly, emotionally resonant manner.

2.3 Daily Screen Time Patterns and Cartoons

Children in Tamil Nadu today spend a significant portion of their leisure time watching cartoons, often exceeding recommended screen time guidelines by health professionals. Studies (Banaji, 2010; Anderson et al., 2003) show that many children watch cartoons for 2–4 hours daily, especially before and after school. Tamil cartoons dominate morning and evening slots on regional channels and are also available on demand via YouTube and OTT platforms. This continuous accessibility contributes to habitual viewing, which reinforces moral messaging, character loyalty and behavioral imitation. Screen time peaks during weekends and holidays, when binge watching becomes more prevalent. Environmental factors such as urbanization, reduced outdoor space and increased nuclear family setups contribute to this rise. Hemamalini, Aram and Rajan (2011) report that such patterns may impact physical activity levels, social interaction and even sleep routines. However, when content is culturally positive and morally instructive, it may mitigate these concerns and offer educational benefits. Therefore, regulating screen time while prioritizing morally rich content is crucial.

2.3.1 Access to Television, Mobile and Streaming Platforms

The digital revolution has expanded children's access to Tamil cartoons beyond traditional TV. With smartphones, tablets and smart TVs becoming household staples, young viewers now consume content across multiple devices. According to Shanmugapriya and Christopher (2023), more than 75% of Tamil speaking households report children using mobile phones to watch cartoons. Streaming services like YouTube Kids, Disney+ Hotstar (Tamil version) and Sun NXT offer dubbed and native language animation accessible anytime. This shift enables on demand viewing, greater content customization and constant rewatching of preferred episodes. While this multiplatform access increases exposure to regional moral values and culture, it also opens doors to unregulated content (Fig. 2.3). Hemamalini's study (2011) warns about the lack of parental oversight on mobile platforms, compared to cable programming. Accessibility is a double edged sword enhancing learning opportunities on one hand and raising concerns about digital overuse and content quality on the other. Therefore, balancing accessibility with responsible consumption is essential in today's media environment.

Excessive Tamil Cartoon Consumption by Children [Child glued to screen | red]

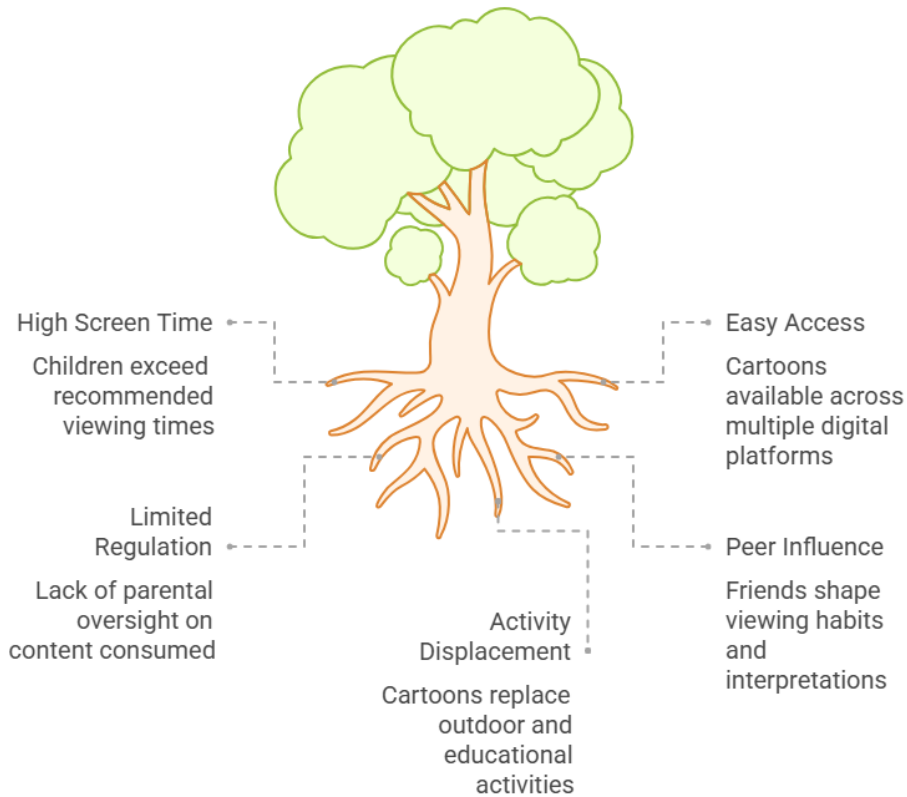


Fig. 2.3 Tamil Cartoon consumption by children

2.3.2 Parental Regulation and Mediation of Cartoon Content

Parental mediation plays a pivotal role in determining the impact of Tamil cartoons on children's moral and emotional development. Research by Panickar (2023) and Sukumar (2016) suggests three types of parental involvement: restrictive, co viewing and instructive. Restrictive mediation involves limiting screen time and monitoring content; co viewing allows shared media experiences; instructive mediation encourages parents to explain and discuss moral themes. In Tamil households, co viewing is common, particularly with culturally grounded cartoons that parents themselves appreciate. This shared experience reinforces family bonds and enables real time guidance. However, some parents lack awareness of content implications and allow unsupervised consumption, especially via mobile devices. Media literacy programs that educate parents about the psychological and behavioral impact of

cartoon content have shown positive outcomes. Manivannan (2016) highlights the importance of active mediation in reinforcing the moral lessons embedded in Tamil cartoons. Parents who engage in post viewing discussions can significantly enhance the positive influence and reduce the risk of misinterpretation.

2.3.3 Peer Influence and Shared Viewing

Children's cartoon viewing experiences are often shaped by peer groups. Shared interests in specific characters, catchphrases, or plotlines foster social bonding and influence viewing choices. Peer discussions at school, playgroups and tuition centers serve as informal review forums, where children exchange opinions, reenact scenes and imitate characters. This phenomenon is supported by Social Cognitive Theory, which emphasizes observational learning through social interactions (Bandura, 2002; Haan, 2014). Chitra and Senthilkumar (2023) report that peer influence significantly increases viewership of trending shows on Chutti TV or YouTube. Group dynamics also affect moral interpretation, where children negotiate and debate the rightness or wrongness of a character's action. In Tamil Nadu, peer led viewing in rural settings often occurs in communal TV setups or tuition centers with limited adult supervision. Here, peer norms dictate preferences. This communal exposure enhances learning but may also reinforce stereotypical or aggressive behaviors, especially when children imitate antagonists or misread sarcasm and satire. Educators and parents must therefore remain vigilant and proactive in guiding such social learning.

2.3.4 Cartoons as a Substitute for Outdoor and Educational Activities

The increasing popularity of Tamil cartoons has led to a noticeable reduction in outdoor play and educational engagement among children. Studies (Hemamalini, Aram and Rajan, 2011; Hooda, 2024) indicate that screen entertainment is displacing traditional activities like sports, reading and creative play. Children now prefer the immediate gratification of digital entertainment over slower paced outdoor or academic pursuits. While this shift reflects global trends, its regional manifestation in Tamil Nadu is compounded by urban infrastructure constraints, safety concerns and academic pressure. Yet, if cartoons are educational and culturally rich, they can serve as supplementary learning tools. Shanmugapriya and

Christopher (2023) argue that Tamil language cartoons that integrate folk tales, ethics and vocabulary development offer cognitive and moral stimulation. However, excessive passive consumption remains a concern. When cartoons become a primary leisure activity, children may experience reduced attention span, increased sedentary behavior and delayed social skills. Therefore, parents and schools must promote balanced routines that incorporate physical play and structured screen engagement with value based content.

2.4 Positive Moral Values in Tamil Cartoons: A Thematic Content Analysis

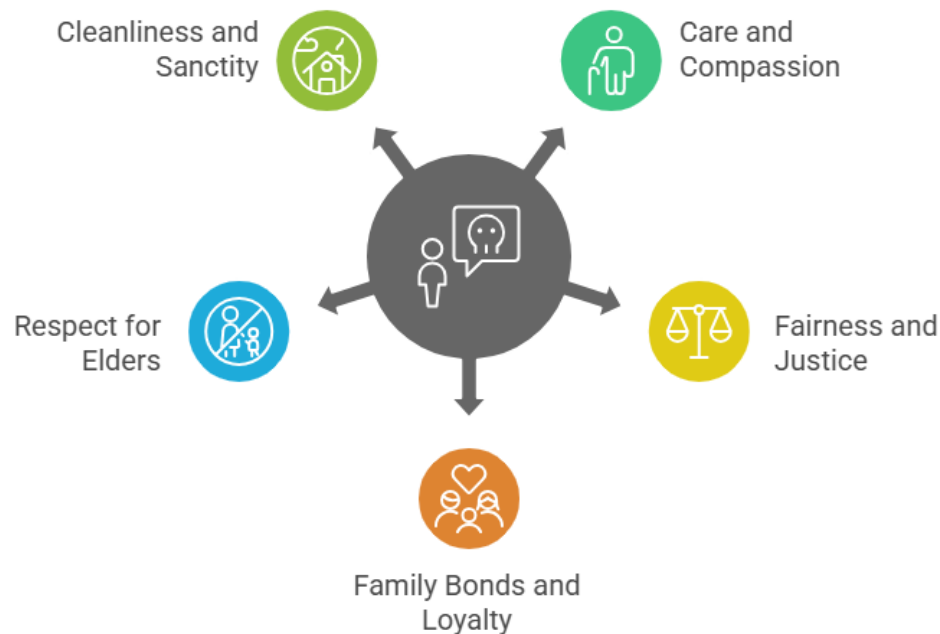


Fig. 2.4 Positive moral values in tamil cartoons

2.4.1 Representation of Care and Compassion in Tamil Cartoons (Care/Harm)

Tamil cartoons often highlight care and compassion as core values (Fig. 2.4). Episodes frequently depict protagonists helping the needy, rescuing animals, or showing empathy toward others. For example, characters may go out of their way to assist an elder or defend a weaker peer. These storylines reflect the "Care/Harm" foundation in Moral Foundations Theory (Haidt, 2012), portraying care as a natural instinct. Studies by Arathi (2021) and

Panickar (2023) indicate that exposure to such narratives enhances emotional intelligence and fosters empathy in young viewers. Tamil cultural values, which emphasize "karunai" (compassion), are seamlessly woven into the scripts. Symbolic representation, such as characters feeding the poor or forgiving enemies, reinforces the importance of kindness. Even mythological cartoons reframe moral epics with an emphasis on emotional bonds and humanitarian choices. Research by Hemamalini, Aram and Rajan (2011) emphasizes that repeated exposure to compassionate acts in media improves prosocial behavior in children, such as helping peers in school settings. Thus, Tamil cartoons function as affective moral educators, shaping children's worldview through care centered moral instruction.

2.4.2 Promoting Fairness and Justice in Storylines (Fairness/Cheating)

Justice and fairness are prominently portrayed in Tamil cartoons, aligning with the "Fairness/Cheating" foundation of morality. Characters often stand up against injustice, challenge bullies, or ensure equitable treatment of friends and strangers. These themes resonate with Tamil cultural ethics, which value integrity ("neethi") and righteous action ("dharma"). Scholars like Sukumar (2016) and Balakrishnan and Venkat (2023) argue that consistent depiction of fair outcomes in children's media reinforces trust in moral systems. Episodes may show corrupt characters being outsmarted or morally upright characters being rewarded, thus reinforcing moral causality. Fair competition in school based plots, honest effort in games and consequences for dishonest behavior are frequent motifs. Studies by Chitra and Senthilkumar (2023) indicate that fairness themed cartoons positively influence children's conflict resolution strategies. When children identify with characters who resolve disputes peacefully or report wrongdoing, they internalize these values. Furthermore, repeated exposure helps young viewers distinguish between right and wrong more accurately, even in ambiguous situations, contributing to ethical decision making as they grow.

2.4.3 Emphasis on Family Bonds and Loyalty (Loyalty/Betrayal)

Tamil cartoons place strong emphasis on familial loyalty and group belonging. This reflects the "Loyalty/Betrayal" axis of Moral Foundations Theory, where loyalty to kin or community is celebrated. Narratives often center on siblings protecting one another, children supporting

parents, or extended family members uniting during crises. Tamil culture, deeply rooted in collectivism, values "kudumbam" (family) and group cohesion. Research by Hemamalini, Aram and Rajan (2010) and Arathi (2021) highlights how such portrayals reinforce obedience, mutual respect and emotional solidarity. Characters who betray their families or friends usually face narrative consequences, reinforcing loyalty as a virtue. Cartoons like *Tenali Raman* often incorporate royal court loyalty themes that children interpret as loyalty to friends or mentors. Studies suggest that these narratives not only model ideal behavior but also provide scripts for real life decision making in school and home environments (Panickar, 2023). The sense of moral obligation to one's social group, when portrayed positively, contributes to trust building, cooperative behavior and group harmony in children's social interactions.

2.4.4 Respect for Elders and Social Norms (Authority/Subversion)

Respect for elders, teachers and authority figures is a recurring theme in Tamil cartoons. This aligns with the "Authority/Subversion" moral foundation, where obedience and deference to legitimate authority are considered virtuous. Tamil cultural norms emphasize "aacharam" (respect) toward seniors and those in power. Cartoons often show children bowing to elders, obeying instructions, or seeking blessings, normalizing such behaviors as morally appropriate. According to Chitra and Senthilkumar (2023), these representations help encode respect into children's value systems. Characters that challenge authority are often shown as immature or rebellious, reinforcing social order. However, some cartoons allow space for questioning unjust authority, providing a balanced view. Educational cartoons, especially those based on traditional tales, integrate this foundation through moral lessons embedded in intergenerational dialogues. Studies by Manivannan (2016) confirm that children mimic such behaviors in real life, especially when they perceive the elders as fair and wise. Tamil cartoons, therefore, function not only as entertainment but as reinforcement tools for socially accepted hierarchies and norms.

2.4.5 Cleanliness, Respect for Life and Sanctity (Sanctity/Degradation)

Cartoons aimed at Tamil speaking children often feature themes of physical cleanliness, respect for nature and reverence for life mirroring the "Sanctity/Degradation" foundation. Clean homes, healthy eating, reverence for temples and avoidance of “impure” habits are woven into plots to reinforce these values. Moral education is often delivered subtly, with storylines promoting hygiene, environmental awareness, or temple etiquette. Studies by Shanmugapriya and Christopher (2023) and Krishnamurti (2008) show that children exposed to such narratives exhibit stronger preferences for clean and orderly behavior. In many shows, disrespect toward sacred spaces or harming animals results in misfortune or guilt, reinforcing the sanctity of life. Tamil ethical constructs, such as "suddham" (purity) and "paavam" (sin), further shape these depictions. By presenting actions that preserve or pollute the self or the environment, cartoons instill moral lessons related to self control, ritual cleanliness and spiritual respect. These themes help children make connections between personal habits, environmental ethics and moral integrity, reinforcing an integrated moral outlook.

2.5 Negative Moral Values in Tamil Cartoons: A Critical Examination

While many Tamil cartoons emphasize compassion, some inadvertently normalize harm through slapstick violence or bullying humor. Physical aggression between characters, often played for laughs, can desensitize children to pain or suffering. According to Hemamalini, Aram and Rajan (2011) and Anderson et al. (2003), children exposed to frequent cartoon violence are more likely to display aggressive behavior or reduced empathy (Fig. 2.5). Characters might slap each other, explode with comic effect, or engage in pranks causing distress. Though meant for comic relief, such portrayals blur the moral boundary between acceptable mischief and harmful conduct. Emotional harm is also downplayed when characters are mocked for physical appearance or intelligence. Panickar (2023) cautions that repeated exposure to such normalized harm may lead to internalized tolerance of cruelty, especially among younger viewers who lack critical interpretation skills. Although these portrayals are not always malicious, they risk teaching children that causing pain can be funny or consequence free, thereby undermining the moral foundation of care.

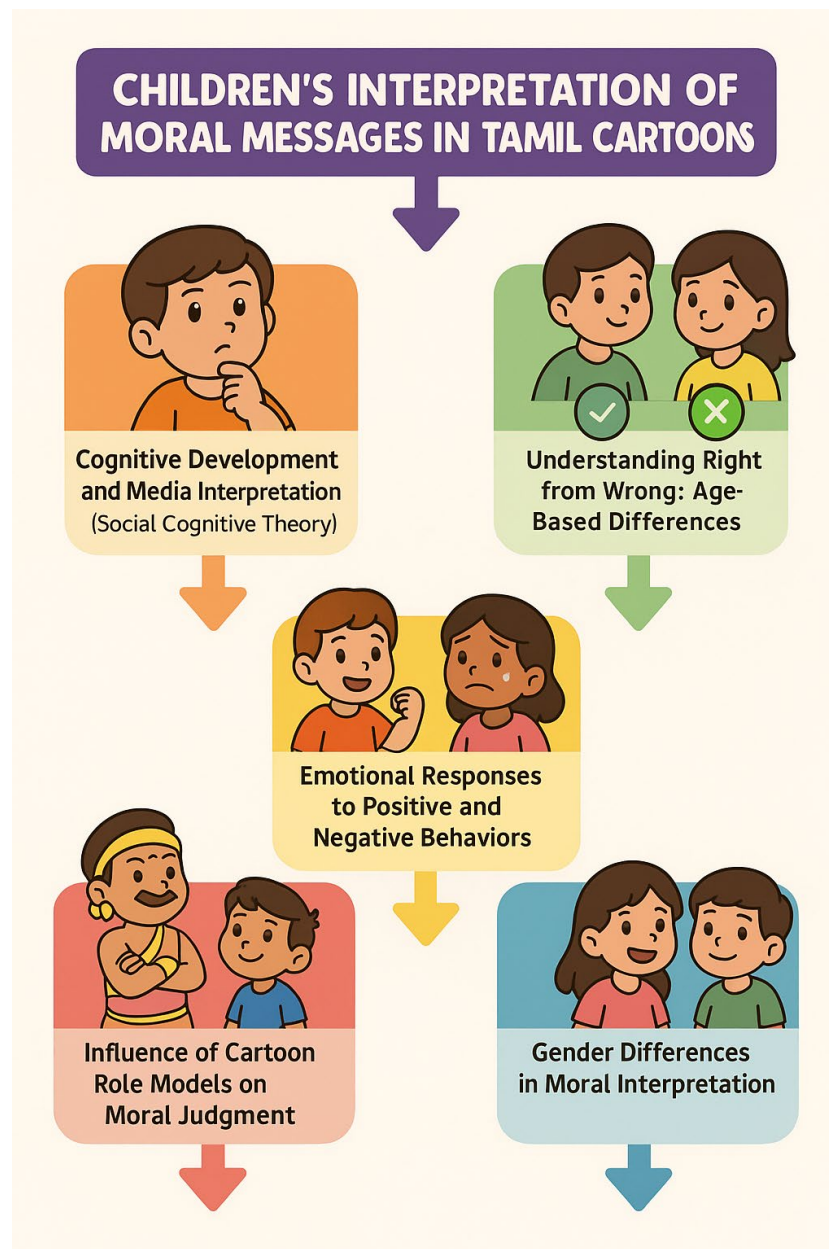


Fig. 2.5 Children's Interpretation of moral messages in Tamil cartoons

2.5.1 Misleading Portrayals of Justice and Cheating (Fairness/Cheating)

Some Tamil cartoons fail to reinforce fairness consistently, portraying cheating or trickery as cleverness. Characters may win competitions using dishonest means, yet face no negative consequences. While intended for humor, these narratives can distort children's understanding of fairness. Sukumar (2016) argues that unresolved moral conflicts in storylines risk trivializing the value of integrity. In particular, when protagonists themselves engage in cheating to "beat the bad guy," children receive mixed moral signals. Studies by Arathi (2022) and Manivannan (2016) warn against glamorizing manipulation, noting that such patterns can impact behavior in school settings, such as copying or lying. Even if framed as harmless fun, narratives where cheating is unpunished undermine trust in justice and merit. Without a clear moral resolution, children may develop a relativistic view of right and wrong. This erosion of moral clarity is especially problematic in formative years, where media heavily influences cognitive and ethical development.

2.5.2 Stereotypes and Betrayal Within Peer Groups (Loyalty/Betrayal)

Tamil cartoons occasionally propagate stereotypes related to caste, gender, class, or intelligence, especially through exaggerated supporting characters. The “clever city boy” versus “foolish villager” or “smart male hero” versus “clueless female sidekick” tropes subtly reinforce hierarchical bias. This undermines loyalty by legitimizing mockery within peer groups. According to Chitra and Senthilkumar (2023), such portrayals can promote exclusionary behavior and weaken group cohesion. Betrayal between friends portrayed as humorous misunderstandings may also normalize disloyalty. Children exposed to recurring themes of group sabotage or mock betrayal might find it difficult to discern genuine trustworthiness. Panickar (2023) emphasizes that betrayal related humor, if unresolved, can blur the ethical boundary between playful rivalry and moral wrongdoing. When loyalty is depicted as conditional or easily broken, it undermines one’s faith in friendship or group values. Thus, the moral foundation of loyalty is weakened when cartoons emphasize stereotypes or treat betrayal lightly without consequences or redemption arcs.

2.5.3 Questioning Authority Figures: Satire or Subversion? (Authority/Subversion)

Tamil cartoons sometimes portray elders, teachers, or leaders as foolish, incompetent, or overly authoritarian intended as satire but often received as disrespect. While such portrayals can teach children to question unjust systems, they may also reduce respect for legitimate authority. Hemamalini, Aram and Rajan (2011) caution that repeated depictions of elders being ridiculed without resolution or respect can distort social hierarchies and foster cynicism. For instance, a school teacher might be shown as a comical buffoon, undermining the classroom's symbolic order. Sukumar (2016) argues that children may misinterpret satire as reality, especially when critical thinking is underdeveloped. While Tamil culture values the questioning of injustice, outright subversion without moral framing risks eroding the authority/respect balance. Cultural figures like Tenali Raman use wit to challenge authority constructively, but recent shows often lack this ethical anchoring. Therefore, the absence of nuanced resolution or moral reflection in such portrayals may weaken the intended pedagogical impact and instill a flawed understanding of power dynamics.

2.5.4 Exposure to Vulgarly and Degradation (Sanctity/Degradation)

A concerning trend in some Tamil cartoons is the use of crude humor, bathroom jokes, or disrespect toward religious and cultural symbols. While often used for comedic effect, such content risks degrading the sanctity of personal and social values. Shanmugapriya and Christopher (2023) highlight episodes where holy items are mishandled, temples are settings for slapstick antics, or sacred animals are disrespected. These portrayals, when unbalanced by moral framing, promote irreverence. The "Sanctity/Degradation" moral foundation is particularly vulnerable here, as children may become desensitized to spiritual or ethical boundaries. Manivannan (2016) warns that excessive toilet humor or ridicule of religious practices can cultivate apathy toward social decorum and personal dignity. Moreover, repeated exposure to such content in formative years may diminish appreciation for traditions or cause discomfort in culturally sensitive environments. While creative freedom is important, maintaining a boundary between humor and vulgarity is essential to preserve the moral richness of Tamil cartoons and uphold positive cultural transmission.

2.6 Children's Interpretation of Moral Messages in Tamil Cartoons

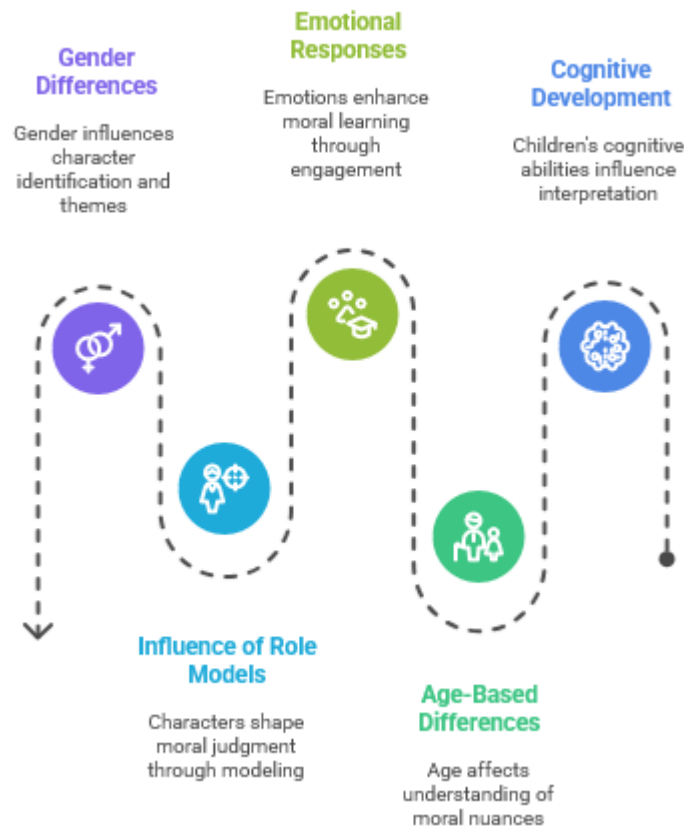


Fig. 2.6 Children's moral interpretation of cartoons

2.6.1 Cognitive Development and Media Interpretation (Social Cognitive Theory)

Children's ability to interpret moral messages in cartoons is heavily influenced by their stage of cognitive development (Fig. 2.6). According to Piaget's theory, younger children in the preoperational stage (ages 2–7) process visual cues literally, often failing to distinguish between fantasy and reality. In contrast, older children in the concrete operational stage (ages 7–11) can better comprehend narrative consequences and moral complexities. Social Cognitive Theory (Bandura, 2002) underscores how observational learning is shaped not just by the content but by a child's mental maturity and lived experiences. Studies by Hemamalini, Aram and Rajan (2011) and Shanmugapriya and Christopher (2023) reveal that Tamil cartoons with clear moral resolutions such as a good deed rewarded are more likely to be interpreted

correctly by younger viewers. However, ambiguous plots or sarcastic humor may confuse younger children, leading to misinterpretation. Therefore, moral encoding in Tamil cartoons must align with cognitive readiness, using straightforward storylines, consistent consequences and clear role modeling to ensure children absorb intended values effectively.

2.6.2 Understanding Right from Wrong: Age Based Differences

Age plays a vital role in how children discern moral nuances in Tamil cartoons. Younger children, particularly below age 7, tend to evaluate actions based on immediate consequences rather than underlying intentions. They often label characters as “good” or “bad” based on visible rewards or punishments. Older children, especially above age 9, develop a more layered understanding, recognizing conflicting motives and moral dilemmas. Research by Chitra and Senthilkumar (2023) and Panickar (2023) indicates that children’s moral judgment matures with exposure to age appropriate content that challenges their ethical reasoning. Tamil cartoons that show protagonists grappling with moral choices such as whether to lie to protect a friend help older children understand the complexity of ethics. Age based programming, with gradually evolving moral depth, facilitates this growth. If moral cues are not aligned with developmental readiness, younger children may interpret sarcasm or satire as real behavior. Thus, aligning content with developmental stages is essential for effective moral instruction.

2.6.3 Emotional Responses to Positive and Negative Behaviors

Emotions significantly influence how children interpret moral lessons in cartoons. Characters that evoke strong emotional reactions like sympathy, joy, or fear tend to leave lasting impressions. Social Cognitive Theory suggests that emotional engagement enhances learning through vicarious experiences (Bandura, 2002). When Tamil cartoon characters are shown expressing guilt, compassion, or bravery, children emotionally align with those experiences, reinforcing moral learning. Arathi (2021) highlights that children often recall scenes involving emotional peaks, such as a hero saving a friend or a villain being punished. Conversely, characters exhibiting unpunished negative behavior can evoke confusion or admiration, depending on the framing. Research by Hemamalini, Aram and Rajan (2011) shows that children’s emotional responses are strongest when music, voice modulation and visual

storytelling converge effectively. Tamil cartoons that evoke empathy and provide emotional closure help children internalize values such as fairness and forgiveness. On the other hand, morally ambiguous scenes without emotional resolution may hinder value formation. Hence, emotional resonance is essential for moral comprehension and behavioral modeling.

2.6.4 Influence of Cartoon Role Models on Moral Judgment

Children often look up to cartoon characters as moral role models, mimicking their behavior, speech and decision making. This phenomenon is especially powerful when the role model is consistent in ethical conduct and relatable in personality. In Tamil cartoons, protagonists like Tenali Raman, who use intelligence and kindness to solve problems, become powerful agents of moral transmission. Studies by Sukumar (2016) and Manivannan (2016) reveal that children often adopt catchphrases, values and social cues from these characters. Bandura's theory of modeling behavior highlights that consistent, positively reinforced traits in characters significantly influence children's ethical compass. However, when protagonists engage in morally questionable behavior without consequences such as trickery or disobedience children may misinterpret such actions as acceptable. Research underscores the need for narrative consistency and value alignment in hero characterization. Tamil cartoons with morally anchored protagonists who learn from mistakes and demonstrate ethical growth are most effective in shaping children's sense of right and wrong. These figures function as informal yet influential moral educators.

2.6.5 Gender Differences in Moral Interpretation

Gender influences how children interpret moral messages in cartoons, especially in relation to character identification and moral themes. Boys tend to resonate more with assertive, adventurous characters, while girls often relate to nurturing or community oriented roles. Studies by Chitra and Senthilkumar (2023) and Shanmugapriya and Christopher (2023) found that boys are more likely to emulate heroic bravery, while girls respond more to stories emphasizing care, fairness and loyalty. These tendencies shape how children absorb and reflect on moral content. Tamil cartoons, often skewed toward male protagonists, may limit moral modeling for girls, unless diverse representations are included. Additionally, gendered

storytelling where girls are passive or supportive rather than active agents can influence how children internalize roles and ethical expectations. When cartoons challenge these stereotypes, showing female characters making moral choices or leading action, they contribute to balanced value formation. Awareness of gendered interpretation can guide content creators in building inclusive, equitable narratives that engage all viewers in moral reflection and character development.

2.7 Moral Foundations Theory as a Lens to Decode Tamil Cartoons

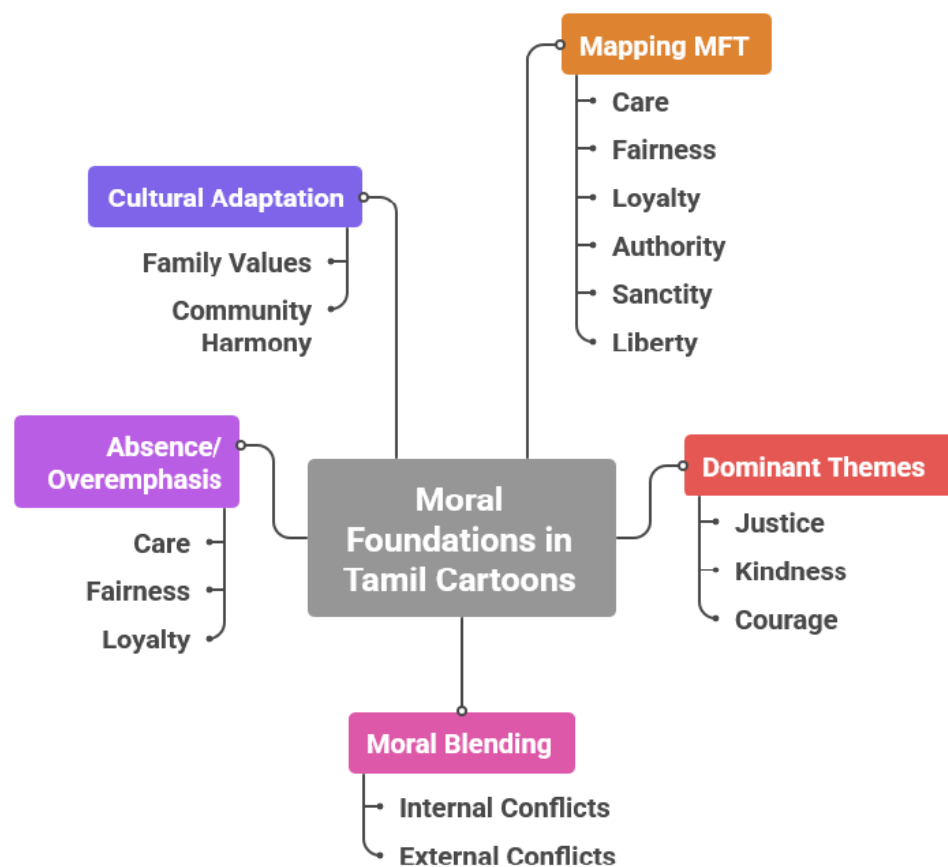


Fig. 2.7 Moral Foundations in Tamil cartoons

2.7.1 Mapping MFT's Six Foundations to Cartoon Narratives

Moral Foundations Theory (MFT) offers a structured lens to analyze how Tamil cartoons convey moral values (Fig. 2.7). Developed by Haidt (2012), MFT posits six core moral domains: care/harm, fairness/cheating, loyalty/betrayal, authority/subversion, sanctity/degradation and liberty/oppression. Tamil cartoons frequently engage the first five, though liberty/oppression is less prominent. Episodes that depict protecting friends or punishing bullies tap into care and fairness, while those centered on family loyalty or respect for elders draw on loyalty and authority. Religious and hygiene related messages reflect sanctity values. Researchers (Sukumar, 2016; Panickar, 2023) confirm that MFT helps decode the layered moral cues in regional animation. This framework clarifies how moral messages are constructed and reinforced through plot devices, character arcs and visual symbolism. Tamil cultural values align closely with MFT's collectivist moral domains, particularly authority and loyalty, making the theory highly applicable in this context. Mapping MFT onto cartoon content allows for systematic content analysis, identifying which values are overrepresented or underrepresented and guiding future content creation for balanced moral education.

2.7.2 Dominant Moral Themes Across Tamil Cartoon Series

An MFT informed review of Tamil cartoons reveals dominant moral themes centered on care, authority and loyalty. Cartoons like *Pazhamozhi Payanam* and *Kadhaigal Pesuvadhu* regularly highlight helping others, respecting elders and maintaining group harmony. These themes align with traditional Tamil values that emphasize obedience, social duty and compassion. Research by Hemamalini, Aram and Rajan (2011) and Shanmugapriya and Christopher (2023) shows that most storylines reinforce hierarchical respect and moral simplicity good characters are always rewarded and evil ones punished. However, this binary may oversimplify ethical dilemmas. Fairness themes also appear, especially in school settings or competitions. While liberty related themes are rare, occasional plots involving characters standing up to bullies or oppressive rules may touch on this foundation. The dominance of care, loyalty and authority suggests a collectivist moral orientation. This thematic concentration ensures cultural continuity but may underrepresent values like individual

autonomy or moral pluralism. A more balanced engagement across MFT dimensions could enhance children's ethical understanding and critical thinking.

2.7.3 Moral Blending and Conflict in Character Arcs

Moral complexity arises when characters in Tamil cartoons embody conflicting moral foundations. A protagonist may act with compassion (care) but violate social norms (authority), or stay loyal to a friend (loyalty) while cheating in a competition (fairness). These internal and external moral conflicts reflect the moral blending seen in real life scenarios. According to Haidt (2012), such conflicts are essential for moral development as they require prioritization and judgment. Studies by Chitra and Senthilkumar (2023) show that children respond to such moral ambiguity differently depending on age, exposure and guidance. Tamil cartoons that present layered characters those who evolve and learn from mistakes promote ethical reasoning. Characters like Tenali Raman sometimes deceive others for a greater good, prompting children to consider motive versus method. When done carefully, moral blending fosters critical thinking. However, unresolved or contradictory behaviors without narrative consequence can lead to confusion. Effective storytelling should highlight moral tension and offer resolution, teaching children how to navigate ethical grey zones through character development.

2.7.4 Absence or Overemphasis of Specific Moral Foundations

Tamil cartoons tend to overemphasize authority, loyalty and care, while underrepresenting fairness, liberty and sanctity in nuanced ways. While themes of obedience and familial duty are common, individual rights or systemic injustice are rarely explored. Sukumar (2016) and Manivannan (2016) argue that this imbalance may limit children's exposure to diverse ethical perspectives. Overemphasis on authority can discourage questioning, while lack of liberty narratives might obscure the value of personal autonomy. Sanctity themes, when present, are often presented in religious contexts rather than broader environmental or ethical terms. The underrepresentation of fairness and liberty might affect how children interpret peer conflict or societal issues. Content creators must be aware of these gaps, ensuring moral diversity and ideological breadth. A balanced representation allows children to see not only what is

culturally valued but also what is morally contested. Using MFT as a guide, future Tamil cartoons can be designed to include all six foundations, offering a comprehensive moral learning platform.

2.7.5 Cultural Adaptation of Universal Moral Themes in Tamil Context

While Moral Foundations Theory is universal, its expression in Tamil cartoons reflects strong cultural adaptation. Concepts like sanctity are tied to temple rituals and vegetarianism, while loyalty is emphasized through kinship and community allegiance. Authority is shown through deference to elders and teachers, rooted in Tamil societal hierarchies. These adaptations localize moral foundations, making them culturally intelligible and emotionally resonant for Tamil speaking children. Haidt's framework allows us to see how universal values are interpreted through local symbols, idioms and relationships. Studies by Panickar (2023) and Arathi (2021) show that cultural metaphors, such as elephants representing wisdom or rice representing purity, deepen moral representation. However, cultural adaptation also risks insularity if it neglects cross cultural values like liberty or fairness in unfamiliar contexts. Balancing localization with universality can broaden children's moral horizon. Tamil cartoons have the potential to teach both culturally specific ethics and globally relevant values by integrating traditional symbols with contemporary moral dilemmas, thus enriching their pedagogical impact.

2.8 Social Cognitive Theory and Media Learning in Children

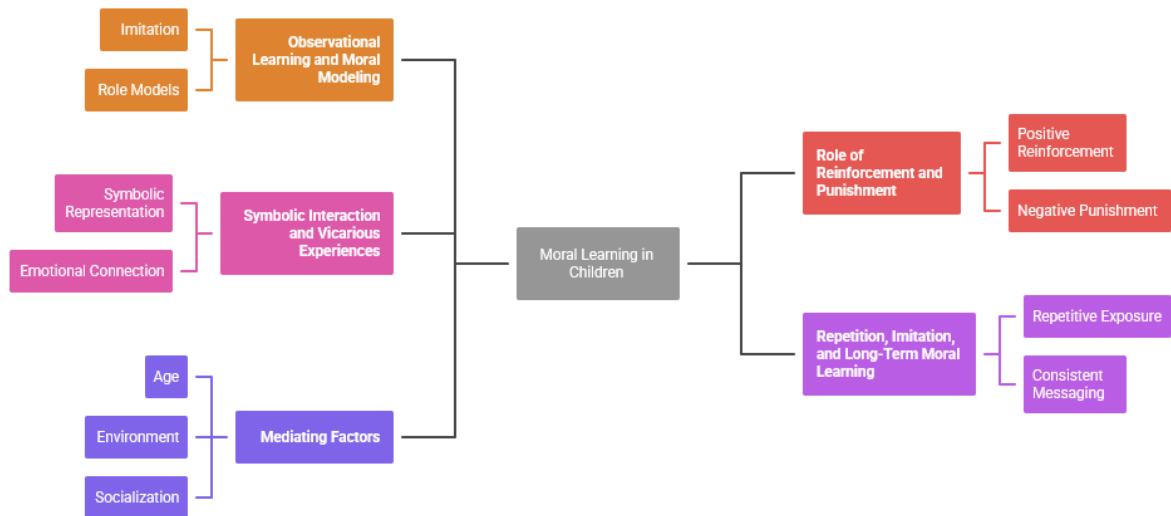


Fig. 2.8 Moral Learning in children through media

2.8.1 Observational Learning and Moral Modeling

Albert Bandura's Social Cognitive Theory posits that children learn behaviors by observing and imitating others, especially figures they admire (Fig. 2.8). Tamil cartoons provide vivid examples of this phenomenon. When children watch characters like Tenali Raman solving problems with intelligence or a protagonist helping someone in distress, they tend to mirror these behaviors in real life. Studies by Chitra and Senthilkumar (2023) confirm that Tamil speaking children often repeat phrases, gestures and decisions observed in cartoons, indicating strong moral modeling. Unlike didactic lessons, observational learning through entertainment offers immersive moral engagement. Positive behaviors such as honesty, sharing and cooperation when depicted with social rewards motivate imitation. Bandura (2002) emphasized that observational learning is reinforced by seeing favorable outcomes and social approval. Therefore, when Tamil cartoons show kindness leading to praise or cheating resulting in rejection, they create mental scripts for appropriate behavior. The combination of culturally familiar settings and emotionally engaging plots enhances retention and behavioral application, making Tamil cartoons effective tools for indirect moral instruction.

2.8.2 Role of Reinforcement and Punishment in Storylines

The presence or absence of reinforcement and punishment significantly affects how children internalize moral lessons. According to Social Cognitive Theory, behaviors that are rewarded tend to be imitated, while those punished are avoided. Tamil cartoons that show positive consequences for honesty, kindness, or bravery and negative consequences for lying or betrayal reinforce moral cause and effect. For example, a cartoon where a truthful child is rewarded with community praise helps establish a moral standard. However, studies by Hemamalini, Aram and Rajan (2011) highlight that some Tamil cartoons portray misbehavior humorously without proper punishment, which can blur ethical boundaries. Panickar (2023) argues that inconsistent consequences may lead children to misinterpret which behaviors are socially acceptable. Consistent moral reinforcement fosters clarity in children's understanding of values, while ambiguous or exaggerated punishments may instill fear rather than ethical insight. Tamil cartoons must therefore balance storytelling with appropriate moral framing, ensuring that virtuous actions are celebrated and negative behaviors are responsibly addressed through consequence based narratives.

2.8.3 Symbolic Interaction and Vicarious Experiences

Cartoons allow children to experience complex social situations vicariously without direct engagement by identifying with characters and their symbolic worlds. This symbolic interaction helps children explore moral challenges and emotional responses safely. According to Bandura, such experiences build moral schemas that guide future decision making. Tamil cartoons often embed symbolic elements like school settings, playground conflicts, or festivals, which mirror real life social environments. Through symbolic interaction, children learn how to navigate friendship dilemmas, respond to peer pressure, or balance obedience with individuality. Research by Shanmugapriya and Christopher (2023) shows that children reflect on these interactions during role play and storytelling activities. When a cartoon character faces a moral crossroads, such as choosing between truth and loyalty, young viewers simulate that decision making in their minds. This vicarious moral rehearsal helps prepare them for actual situations. Tamil cartoons, when constructed with emotional authenticity and

cultural familiarity, enable symbolic learning that blends moral theory with practical insight, making abstract values accessible and actionable for young audiences.

2.8.4 Repetition, Imitation and Long Term Moral Learning

Repetition is a crucial factor in moral learning. Children need to see behaviors modeled consistently over time for values to become internalized. Tamil cartoons, which often rerun popular episodes or feature recurring moral lessons, provide ample opportunities for reinforcement. Bandura (2002) emphasized that repeated exposure to modeled behavior strengthens observational learning and leads to long term behavioral shifts. For example, a cartoon character who repeatedly apologizes after wrongdoing may normalize humility and accountability. Studies by Manivannan (2016) and Sukumar (2016) indicate that Tamil children imitate behaviors they see consistently, from speech patterns to moral choices. Repetition also cements memory, allowing children to recall lessons during real life moral conflicts. Catchy dialogues, recurring songs and visual motifs further enhance retention. However, repetition of morally ambiguous or inappropriate content can be equally impactful in negative ways. Therefore, content creators must ensure that repeated themes promote ethical behavior, cultural values and emotional intelligence. Repetition thus acts as both a teaching strategy and a moral filter in children's media consumption.

2.8.5 Mediating Factors: Age, Environment and Socialization

While media exerts a strong influence on children's moral development, its impact is mediated by several contextual factors age, family environment and peer socialization. Bandura's framework acknowledges that observational learning does not occur in isolation. Younger children are more susceptible to media influence due to limited critical thinking skills, while older children interpret content through a social lens. Studies by Chitra and Senthilkumar (2023) show that children in homes where parents engage in co viewing and moral discussion exhibit more nuanced media interpretation. Socioeconomic environment also plays a role; children in urban settings with higher media literacy often differentiate between reality and fiction more effectively than their rural counterparts. Peer groups influence how moral lessons are discussed, challenged, or mimicked. Manivannan (2016) observed that children's

responses to cartoon behavior vary depending on their school environment and access to alternative moral models. Thus, while Tamil cartoons can shape morality, their effectiveness is filtered through a child's developmental stage, domestic context and social experiences.

2.9 Cultural and Ethical Frameworks in Tamil Cartoons



Fig. 2.9 Integrating Cultural and ethical frameworks

2.9.1 Integration of Tamil Cultural Norms into Cartoon Morality

Tamil cartoons deeply integrate cultural norms, including reverence for elders, temple traditions, festivals and the Tamil language itself, as vehicles for moral education. These norms reflect a collectivist ethical system where duties to family, community and tradition take precedence over individualism. Arathi (2021) notes that cartoons like *Pazhamozhi Payanam* incorporate folk proverbs and idioms to instill traditional values in engaging ways. Common virtues such as humility (panivu), discipline (oththadam) and self respect (suyamariyadhai) are woven into plotlines and dialogue. Celebrations like Pongal or Navaratri are used as narrative settings to teach gratitude and piety. According to Shanmugapriya and Christopher (2023), embedding these norms into children's media helps preserve Tamil identity while educating about social ethics. Such integration reinforces moral continuity across generations, especially in urbanized environments where traditional exposure is limited. However, the challenge lies in ensuring these cultural messages are not overly didactic but emotionally engaging. When done well, Tamil cartoons serve as ethical mirrors reflecting indigenous wisdom in child friendly formats.

2.9.2 Ethical Dilemmas Faced by Characters

Introducing ethical dilemmas in cartoons allows children to engage with complex moral choices. Tamil cartoons have increasingly adopted this narrative device, where characters must decide between competing values such as loyalty versus honesty or obedience versus justice. Such scenarios promote critical thinking and moral reasoning. Panickar (2023) emphasizes that ethical dilemmas create cognitive dissonance, prompting children to reflect and decide what is truly right. For instance, a character may be asked to lie to protect a friend or confront a teacher's unfair behavior. These dilemmas reflect real life social complexity and move beyond black and white morality. According to Sukumar (2016), the success of these storylines depends on resolution clarity and character development. If the dilemma is resolved through reflection, dialogue, or consequence, children gain insight into ethical prioritization. However, if dilemmas end without closure, young viewers may become confused. Tamil cartoons that successfully portray ethical complexity offer valuable pedagogical experiences, teaching children to evaluate multiple perspectives and develop moral empathy.

2.9.3 Portrayal of Traditional Values in Modern Media

Tamil cartoons often serve as a bridge between tradition and modernity, blending ancestral values with contemporary themes. Traditional values such as respect for elders, importance of rituals and community responsibility are preserved even when the plot involves modern settings like schools, shopping malls, or smartphones. Manivannan (2016) and Arathi (2021) note that this hybridity reflects the lived realities of Tamil children navigating a globalized world. For example, a storyline may involve a school science fair but conclude with a moral drawn from a Thirukkural couplet. This fusion affirms the relevance of traditional values in modern life. However, the challenge lies in maintaining authenticity while avoiding moralizing. Research indicates that children engage more with characters who embody traditional values in dynamic, relatable ways rather than static moral mouthpieces. Tamil cartoons that integrate classical themes into modern dilemmas such as environmental ethics framed through temple pollution highlight the adaptability of traditional values. Such portrayals ensure that heritage remains a living moral resource, not a museum artifact.

2.9.4 Morality in Myth Based vs. Contemporary Cartoons

Tamil children's cartoons often fall into two categories: myth based (like retellings of Ramayana or Tenali Raman stories) and contemporary (school based or urban adventures). Each employs different moral frameworks. Myth based cartoons emphasize divine justice, karmic retribution and absolute morality. Characters in these stories are idealized figures who serve as moral archetypes. In contrast, contemporary cartoons tend to depict more relatable dilemmas involving peer conflict, school pressure, or everyday mischief. Hemamalini, Aram and Rajan (2011) suggest that myth based content reinforces hierarchical and religious values, while contemporary narratives allow for moral negotiation and personal growth. The former often relies on clear cut good versus evil dichotomies, while the latter presents gray areas. Both approaches have educational value: myth based cartoons preserve cultural narratives and instill respect for heritage, while contemporary ones teach ethical adaptability. A balance between the two genres ensures comprehensive moral education, allowing children to appreciate absolute virtues and understand ethical relativism. Tamil animation's strength lies in its capacity to span both narrative traditions effectively.

2.9.5 Impact of Cultural Context on Moral Reception

Cultural context significantly influences how children receive and interpret moral lessons in cartoons. Tamil children, raised in a society that values respect for elders, religious rituals and linguistic pride, are more receptive to content that reflects these values. Chitra and Senthilkumar (2023) found that cartoons set in Tamil villages or featuring Tamil festivals had higher recall and moral identification among young viewers than generic or Westernized shows. Cultural references serve as cognitive anchors that help children relate narrative actions to real life expectations. For instance, a story about temple cleanliness resonates more deeply in Tamil households familiar with those rituals. However, Panickar (2023) warns that excessive cultural specificity may limit cross cultural moral learning or alienate diasporic viewers with diluted exposure to Tamil customs. To maximize moral engagement, Tamil cartoons must balance cultural fidelity with universal themes. When moral values are embedded in culturally intelligible yet emotionally compelling narratives, children not only learn ethics but also internalize pride in their heritage.

2.10 Role of Tamil Cartoon Characters in Moral Development

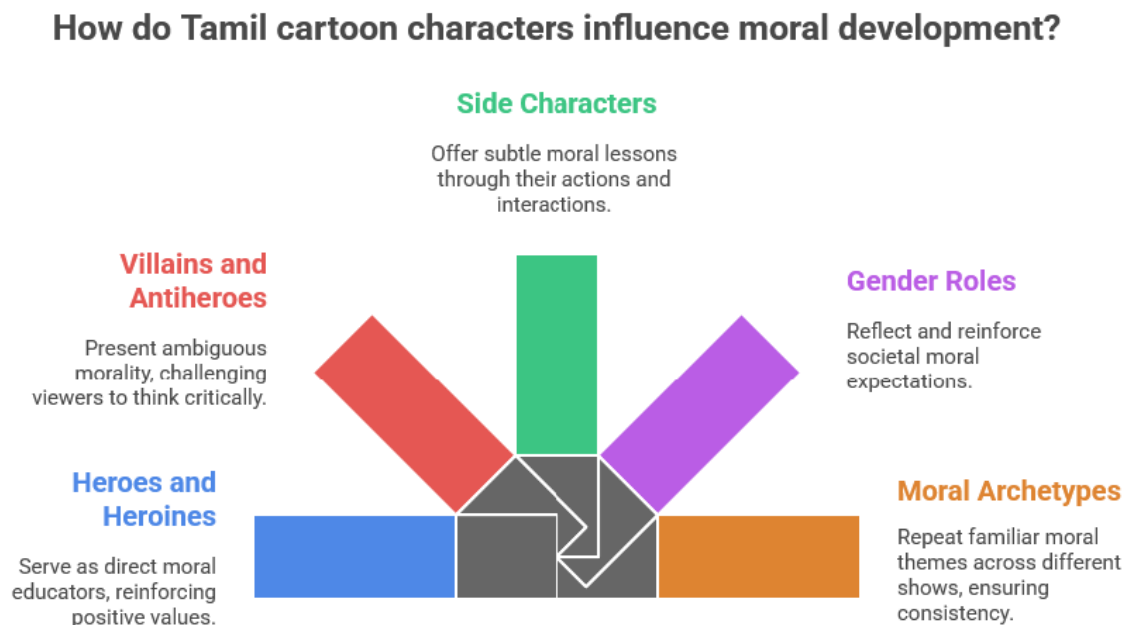


Fig. 2.10 Influence of Tamil cartoon characters

2.10.1 Heroes and Heroines as Moral Educators

In Tamil cartoons, heroes and heroines often function as informal moral educators. Characters such as Tenali Raman, Gokulam Chutty and other Tamil protagonists are typically portrayed with qualities like bravery (Fig. 2.10), intelligence, kindness and a strong sense of justice. These protagonists serve as ideal behavioral models for young viewers. Bandura's (2002) theory of observational learning supports the idea that children internalize values demonstrated by admired characters. According to Chitra and Senthilkumar (2023), children who regularly watch morally upright protagonists tend to show higher levels of prosocial behavior, including helping, sharing and telling the truth. These characters are shown solving moral dilemmas, helping friends and standing up to injustice, reinforcing positive values in an accessible way. Moral clarity, emotional intelligence and respectful language use are often emphasized. Tamil cartoon heroes embody a balance of tradition and modernity, making them relatable and aspirational. Their repetitive appearance across episodes strengthens moral recall. When properly framed, these lead characters become powerful conduits of value based education, equipping children with ethical templates they can apply in real world interactions.

2.10.2 Villains and Antiheroes: Ambiguous Morality

Villains and antiheroes in Tamil cartoons offer an opportunity to explore complex moral lessons, but they also pose the risk of confusion if not carefully constructed. Characters who display negative behaviors like deceit, selfishness, or aggression can serve as cautionary figures when they face consequences. However, some villains in Tamil cartoons are exaggerated for humor or never punished, thereby diluting their role as moral opposites. Studies by Panickar (2023) and Hemamalini, Aram and Rajan (2011) suggest that repeated exposure to such ambiguous portrayals can normalize misbehavior, especially among younger children with limited critical thinking. Antiheroes, who exhibit both good and bad traits, further complicate moral learning. While they may teach that morality is not black and white, the lack of narrative resolution may confuse children about which traits to emulate. Tamil cartoons should strive to maintain moral clarity by showing the repercussions of immoral actions, even if the character remains likeable. When designed thoughtfully, villains can teach

children about the consequences of unethical behavior and the importance of making morally sound choices.

2.10.3 Side Characters and Subtle Moral Lessons

Side characters in Tamil cartoons often provide subtle yet significant moral cues. These characters often friends, neighbors, or minor authority figures may not dominate the storyline but influence it through brief moral interventions or supportive behaviors. According to Manivannan (2016), children are more likely to imitate moral actions from relatable, everyday characters than from idealized protagonists. Side characters often demonstrate patience, cooperation, forgiveness, or social responsibility in everyday scenarios. Their moral behavior appears more attainable and realistic to viewers, especially when these characters represent peers, teachers, or parents. Studies by Chitra and Senthilkumar (2023) reveal that these background moral cues, when repeated across episodes, subtly reinforce community ethics. For example, a neighbor who teaches recycling or a friend who returns a lost object can impart lessons in responsibility and honesty. By embedding ethical behavior in supporting roles, Tamil cartoons can avoid overt moralizing while promoting consistent value reinforcement. These layered depictions contribute to a richer moral ecosystem within the narrative.

2.10.4 Gender Roles and Moral Expectations

Gender representation in Tamil cartoons significantly influences how children internalize moral expectations. Male characters are often cast as brave, assertive leaders, while female characters may appear nurturing, supportive, or peripheral. This dichotomy reinforces gendered expectations about moral behavior boys as protectors and girls as caregivers. Studies by Shanmugapriya and Christopher (2023) highlight that such portrayals can restrict children's understanding of morality along gender lines. For example, boys may not see empathy or cooperation as essential virtues, while girls may hesitate to act assertively or question authority. On the positive side, some Tamil cartoons have begun showcasing strong female leads who display courage, intelligence and ethical clarity, challenging traditional gender norms. Chitra and Senthilkumar (2023) found that gender diverse representations improve children's moral flexibility and reduce stereotyping. By depicting both boys and girls as

equally capable of making moral decisions, Tamil cartoons can promote inclusivity and challenge outdated notions of virtue. Expanding moral roles across gender lines enables all children to see themselves as active moral agents, regardless of societal expectations.

2.10.5 Repetition of Moral Archetypes Across Shows

Tamil cartoons frequently employ recurring archetypes wise elders, mischievous but kind hearted boys, morally ambiguous sidekicks and dutiful daughters to convey moral lessons. These archetypes help create narrative familiarity and reinforce value systems. When similar characters consistently model particular moral traits across multiple shows, children develop strong associative memory for those values. According to Bandura's theory, repeated exposure to familiar archetypes enhances retention and imitation. Studies by Sukumar (2016) and Panickar (2023) suggest that archetypal consistency simplifies moral decision making for children by associating specific behaviors with specific roles. For instance, the "wise elder" who provides guidance typically embodies honesty, foresight and patience. However, overreliance on stereotypes can limit diversity in moral representation and reduce relatability for children from varied backgrounds. The challenge lies in evolving these archetypes to reflect contemporary realities while maintaining moral clarity. When balanced effectively, recurring moral archetypes act as scaffolds for children's ethical reasoning, enabling them to connect lessons across different media experiences.

2.11 Implications of Positive and Negative Moral Values for Children's Behavior



Fig. 2.11 Moral values and Children Behavior

2.11.1 Behavioral Reflection of Moral Values Absorbed from Cartoons

Children often mirror the values they observe in cartoons through everyday behavior. Positive portrayals such as sharing, apologizing, or helping others are frequently re enacted in school and home settings (Fig. 2.11). Studies by Hemamalini, Aram and Rajan (2011) show that children exposed to morally rich Tamil cartoons are more likely to exhibit prosocial behaviors like cooperation, conflict resolution and truth telling. Observational learning (Bandura, 2002)

supports this, stating that children internalize behavior models when they see consistent rewards or social approval. Conversely, repeated exposure to harmful behavior such as aggression or mockery can lead to normalization and replication of such actions. Shanmugapriya and Christopher (2023) observed that children sometimes mimic negative humor or pranks from cartoons, leading to peer issues or classroom disruption. Thus, the behavioral outcomes of cartoon consumption depend on content quality, context and reinforcement. Well structured Tamil cartoons serve as a moral compass, subtly shaping children's attitudes and interactions. Behavioral reflection underscores the importance of regulating cartoon content and ensuring it aligns with developmental and ethical goals.

2.11.2 Schooling, Peer Interaction and Media Moral Transfer

Cartoon influenced moral behavior does not remain confined to the home but extends into schooling and peer interactions. Children bring moral scripts from media into the classroom, often shaping how they interact with peers, teachers and authority structures. Chitra and Senthilkumar (2023) found that children mimic language, gestures and attitudes from cartoon characters during group play and social conflicts. For example, phrases heard in Tamil cartoons are commonly used in peer dialogues, affecting group dynamics and conflict resolution. Media moral transfer occurs when these behaviors are reinforced or contested in the school setting. Teachers play a critical role in moderating this transfer by either encouraging prosocial behaviors or correcting inappropriate imitation. Group viewing patterns among peers also amplify certain behaviors. Panickar (2023) emphasized the need for media literacy programs in schools to help children reflect on and interpret cartoon content critically. Educators must understand the influence of Tamil cartoons to design effective behavioral interventions and integrate media awareness into moral education curricula.

2.11.3 Potential Risks of Unchecked Negative Moral Exposure

Unchecked exposure to negative moral content such as violence, deception, or disrespect in Tamil cartoons can have lasting effects on children's behavior. When harmful actions are portrayed without consequences or are glorified for humor, children may misinterpret them as acceptable. According to Hemamalini, Aram and Rajan (2011), frequent exposure to cartoon

aggression is associated with increased impulsivity and reduced empathy among viewers. These behaviors may manifest as bullying, non cooperation, or defiance in school and family settings. Moreover, subtle normalization of gender stereotypes, mockery, or dishonesty can shape skewed value systems. Bandura's theory highlights that reinforcement, even indirect or humorous, legitimizes observed behavior. Panickar (2023) warns that without adult mediation or critical reflection, children are vulnerable to absorbing undesirable patterns. The cumulative effect of such content can desensitize children to moral violations or reduce their sensitivity to others' emotions. Thus, media regulation, content rating systems and parental guidance are vital in preventing moral drift and promoting ethical resilience in child audiences.

2.11.4 Role of Parents and Teachers in Moral Media Literacy

Parents and teachers are central to building children's moral media literacy the ability to understand, analyze and reflect on moral messages in cartoons. Co viewing, discussions and guided questioning help children interpret content critically rather than passively. According to Chitra and Senthilkumar (2023), when parents discuss a character's choices or highlight consequences, children are better able to grasp ethical nuances. Teachers, similarly, can incorporate media analysis into value education lessons, encouraging students to compare fictional behavior with real life ethics. Panickar (2023) advocates for structured moral media literacy programs in schools that help children differentiate between acceptable humor and offensive content, between fantasy and reality. Such interventions are especially important in Tamil Nadu, where localized cartoons play a prominent role in early media exposure. Media literacy strengthens children's cognitive defenses against harmful influence and empowers them to become thoughtful viewers. Ultimately, equipping children with the tools to evaluate media critically ensures that cartoons serve as tools for moral growth, not confusion.

2.11.5 Implication

The findings highlight the need for content creators to responsibly frame moral messages in Tamil cartoons, ensuring clarity, consistency and age appropriateness. Parents and teachers must actively engage in co viewing and media discussions to enhance children's moral interpretation. Media literacy programs in schools can build critical viewing skills and counter

negative influences. Policy makers should consider guidelines for culturally sensitive, ethical children's programming in regional languages. The use of diverse, gender balanced and morally consistent characters can broaden children's ethical understanding. Educational institutions can incorporate Tamil cartoons as supplementary tools in moral and language learning. Ultimately, Tamil cartoons hold powerful potential to shape a generation's moral imagination when aligned with pedagogical and cultural objectives.

CHAPTER 3

METHODOLOGY

3.1 Overview

This study adopts a mixed method design, combining qualitative content analysis with quantitative survey methods, to investigate the moral values embedded in Tamil language cartoons and their influence on children aged 7–11 in Chennai (Fig. 3.1). The selected cartoons *Choota Bheem*, *Shinchan*, *Little Singam* and *Doraemon* serve as the primary data corpus. The qualitative strand relies on Moral Foundations Theory (Haidt and Graham, 2007; Kugler, Jost and Noorbaloochi, 2014) to classify moral values across categories such as Care, Fairness, Loyalty, Authority, Sanctity and Liberty, along with their negative counterparts.

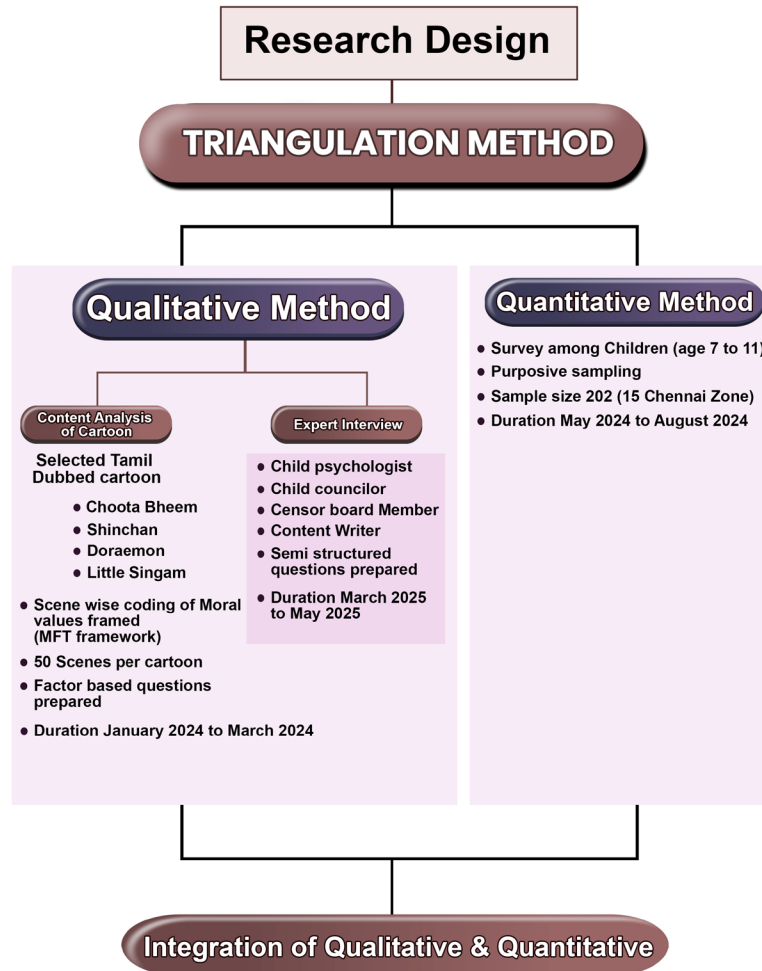


Fig. 3.1 Overview of research design

The Triangulation Method approach was used due to the complex nature of the research problem, which includes analyzing moral value representation, children's perception and expert interpretation of cartoon content. The content analysis facilitated a systematic evaluation of the moral values inherent in Tamil dubbed cartoons, while the survey evaluated the understanding and internalization of these values. Extensive interviews with experts were performed to enhance interpretative depth, confirm empirical results and present industrial and psychological insights unattainable by quantitative data alone. The integration of these methods ensured a comprehensive and problem driven investigation.

Alongside this, Social Cognitive Theory (Bandura, 2001) is employed to understand how children internalize observed behaviors from cartoons through processes of imitation, reinforcement and modeling. Survey data collected from 15 administrative zones in Chennai provides complementary insights, capturing how young viewers interpret, evaluate and respond to the moral messages they encounter. Together, the two approaches ensure methodological triangulation and enhance the depth and reliability of the findings.

3.2 Theoretical Framework

The study is underpinned by two theoretical lenses: Moral Foundations Theory (MFT) and Social Cognitive Theory (SCT). MFT (Haidt, 2012) conceptualizes moral reasoning as rooted in six universal domains Care/Harm, Fairness/Cheating, Loyalty/Betrayal, Authority/Subversion, Sanctity/Degradation and Liberty/Oppression (Fig. 3.2). These foundations guide the content analysis by providing a structured lens to code cartoon episodes into positive and negative moral categories. Behaviors such as helping, deceiving, obeying, or betraying are operationalized into measurable indicators of moral value representation.



Fig. 3.2 Theoretical Framework for Moral Value

In parallel, SCT (Bandura, 2001; 2002) emphasizes observational learning, where children imitate the actions of characters who are rewarded, admired, or portrayed heroically. Cartoons thus act as moral classrooms, shaping children's values through repeated exposure. This framework justifies the use of a survey to assess children's interpretations, as it recognizes children as active learners who filter and internalize moral cues. Together, MFT and SCT create a dual perspective: one on what values are depicted and another on how those values are cognitively absorbed.

3.3 Qualitative Research

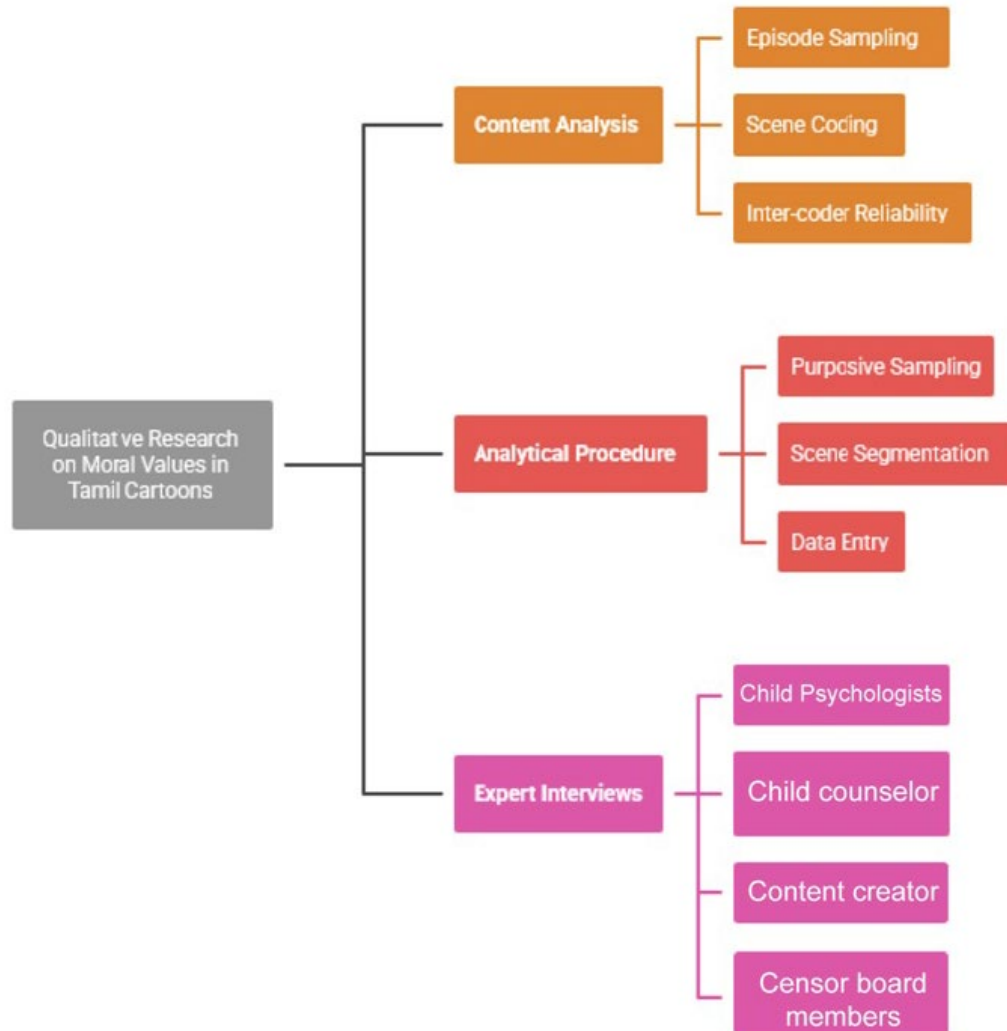


Fig. 3.3 Qualitative research on moral values in Tamil Dubbed cartoon

The qualitative strand of this research examines Tamil dubbed cartoons in detail, uncovering how moral lessons are embedded in narrative structures and character portrayals. This interpretive approach (Creswell and Plano, 2018) allows the study to move beyond surface level description and explore the layered meanings within each scene (Fig. 3.3). Episodes are coded for values like empathy, fairness, loyalty, or betrayal using the MFT framework, ensuring theoretical grounding and systematic categorization.

Qualitative inquiry is particularly effective for capturing the subtleties of storytelling. For example, a single act of helping a peer may simultaneously reveal empathy, cooperation and fairness, depending on narrative context. Multiple coders and inter coder reliability checks strengthen validity, while thematic analysis provides rich insights into how moral values are normalized, exaggerated, or satirized in Tamil cartoons. In this way, the qualitative approach helps decode not only explicit messages but also the underlying cultural logic shaping children's moral learning.

3.3.1 Content Analysis

Content analysis serves as the core method for examining moral portrayals in selected Tamil cartoons. Episodes are sampled across the four chosen series, each broken down into discrete scenes for systematic coding. Coders assess whether each scene depicts a positive or negative value, link it to one of the six MFT foundations and identify specific sub values like kindness, dishonesty, or loyalty. The coding sheet, designed with 12 domains and 55 sub values, ensures consistency and replicability.

To maintain rigor, two coders independently analyze each scene, with discrepancies resolved in consensus meetings. Inter coder reliability is tested using Cohen's Kappa, with a benchmark of $\kappa \geq 0.80$ considered acceptable. This systematic categorization not only reveals the frequency of values but also highlights representational patterns for instance, whether negative traits like betrayal dominate in comedic shows like *Shinchan*, or whether fairness is more prominent in myth inspired shows like *Choota Bheem*.

3.3.2 Analytical Procedure for Content Analysis

The analysis follows a carefully sequenced process to ensure transparency and reliability. Episodes are first purposively sampled to represent diverse narratives. Each episode is segmented into scenes based on shifts in action, time, or setting. Coders then assign numerical codes to each scene reflecting the moral factor (positive/negative), foundation (e.g., Care or Betrayal) and specific value (e.g., Empathy, Dishonesty). This allows for systematic entry of data into SPSS for quantitative analysis.

Reliability checks using Cohen's Kappa confirm coding consistency and discrepancies are addressed through consensus discussions. Statistical procedures generate frequencies, percentages and cross tabulations, which reveal value distribution patterns across cartoons and episodes. The final step involves interpreting these patterns contextually for example, distinguishing between slapstick betrayal and villainous betrayal. This hybrid interpretive quantitative approach ensures both rigor and cultural sensitivity in assessing moral representation.

3.3.3 Interviews

Expert interviews are conducted to validate instruments and refine both coding parameters and survey tools. Participants include Child psychologists, Child counselor and Content creator, censor board members offering a multidisciplinary perspective. A semi structured guide allows flexibility while maintaining thematic consistency, covering topics like the appropriateness of MFT, age related comprehension of morals and the influence of humor and exaggeration in cartoons.

Feedback from experts strengthens content validity by refining definitions of complex values, such as manipulation or cultural suppression and by adapting examples to children's everyday experiences. For instance, values like "support" are explained with child friendly scenarios (e.g., helping a friend carry books). The process not only aligns academic constructs with children's realities but also ensures that the study's tools are culturally and developmentally appropriate.

3.4 Quantitative Research

The quantitative component complements qualitative insights by statistically measuring children's perceptions of moral values. Using a structured survey, data are collected from 502 children aged 7–11 across Chennai's 15 administrative zones. The survey captures demographic details, viewing habits and perceptions of moral messages, with value related questions framed on a five point Likert scale.

Statistical analysis in SPSS includes descriptive statistics, Chi square tests, ANOVA and t test analysis, enabling hypothesis testing and comparison across groups. For example, results can determine whether older children more accurately identify negative values or whether boys

and girls differ in their moral interpretations. Quantitative data thus offer generalizable insights, enhancing the reliability of findings when integrated with qualitative interpretations.

3.4.1 Survey Method

The survey method provides a standardized way to capture children's responses across diverse zones in Chennai. Structured into three sections demographics, viewing patterns and moral value assessment the survey ensures comprehensive coverage of both background and perceptual data. A five point Likert scale allows measurement of both positive traits (kindness, fairness, respect) and negative ones (bullying, dishonesty, manipulation).

To ensure accessibility, surveys are administered in schools and community centers, with questions read aloud for younger participants. Pilot testing confirms clarity and age appropriateness. Responses are later digitized for statistical analysis. The standardized format reduces bias and ensures comparability, making the survey a reliable tool for capturing children's moral perceptions across a large and diverse sample.

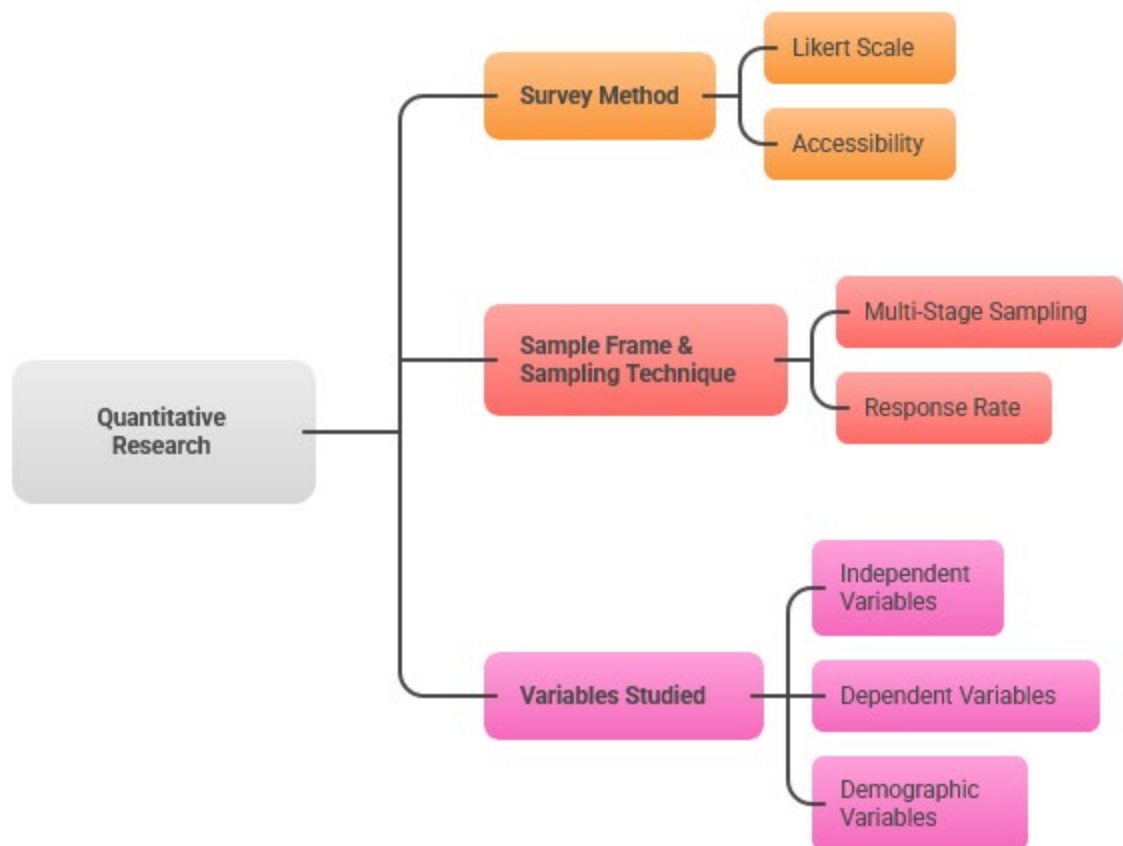


Fig. 3.4 Quantitative Research on Children's Moral Perceptions

3.4.2 Sample Frame & Sampling Technique

The sampling frame targets children aged 7–11 across all 15 administrative zones in Chennai, ensuring socio economic and geographic diversity. A multi stage stratified random sampling method is employed, beginning with zone selection, followed by school and community center identification and ending with participant selection based on quotas for age and gender balance.

Out of 230 children approached, 202 provided valid responses, yielding an 85% response rate. Inclusion criteria required regular viewing of at least one of the selected cartoons and parental consent. This sampling approach ensures representativeness and strengthens the generalizability of results to urban Chennai children, capturing variations in media exposure and moral interpretation across demographic subgroups.

3.4.3 Variables Studied Using Survey Method

The study examines independent, dependent and demographic variables. Independent variables include type of cartoon, viewing frequency, platform used and viewing time on weekdays and holidays. Dependent variables focus on children's recognition of moral values, categorized as positive (Care, Fairness, Loyalty, Authority, Sanctity, Liberty) or negative (Harm, Cheating, Betrayal, Subversion, Degradation, Oppression). Demographic variables such as age, gender and location allow comparative analysis.

Each value is measured through multiple Likert scale items, providing detailed quantification of moral recognition. This classification framework not only ensures theoretical alignment with MFT but also supports hypothesis driven analysis. It enables comparisons across cartoons and demographic groups, revealing patterns such as whether certain shows emphasize authority more, or whether older children are more adept at identifying negative moral cues.

3.5 Hypothesis for Survey Method

Hypothesis

H1: There is no significant association across children's age group and their moral values perception levels portrayed in Tamil dubbed cartoons.

H2: There is no significant association between genders and their moral values perception levels portrayed in Tamil dubbed cartoons.

H3: There is no significant association between children's cartoon viewing patterns and their moral values perception levels portrayed in Tamil dubbed cartoons.

H4: There is no significant difference in children's overall perception of moral values portrayed in Tamil dubbed cartoons when compared with the assumed standard level.

H5: There is no significant difference in children's perception of moral values portrayed in Tamil dubbed cartoons across different age groups.

H6: There is no significant difference in children's perception of moral values portrayed in Tamil dubbed cartoons across different gender groups.

H7: There is no significant difference in children's perception of moral parameters portrayed in Tamil dubbed cartoons based on different Medium of Watching.

Testing these hypothesis through Chi square, ANOVA and correlation analysis provides empirical evidence to determine associations, differences and predictive relationships. This structured approach ensures that the study moves beyond description and toward explanation, identifying specific factors that influence how Tamil cartoons shape moral reasoning. The results from hypothesis testing are then compared with qualitative insights, allowing for deeper contextual interpretation of findings.

3.6 Analytical Procedure for Survey Data

The survey data were analyzed using a systematic, multi step approach with SPSS 28.0. First, the dataset was carefully cleaned to remove incomplete or inconsistent responses, ensuring accuracy. Descriptive statistics were then calculated to summarize children's demographics, viewing habits and moral perception scores. These preliminary results provided an overview of patterns in the sample population.

Inferential analysis followed to test hypothesis. Chi square tests examined associations between categorical variables such as viewing frequency and recognition of moral values. ANOVA compared mean differences across age groups and cartoons, while Structural Equation Model (SEM) measured relationships between viewing time and moral perception scores. Reliability of moral value scales was tested using Cronbach's Alpha, confirming internal consistency. Finally, results were interpreted in connection with qualitative findings from content analysis, producing a comprehensive understanding of children's moral engagement with cartoons.

3.7 Expert Interview

Expert interviews played a crucial role in validating tools and enriching the interpretation of results. Conducted with child psychologists, Child counselor, censor board member and content creator these interviews ensured that both coding frameworks and survey instruments were culturally appropriate and age relevant. The experts recommended simplifying abstract terms by embedding them in familiar scenarios, such as framing fairness as "sharing things equally."

3.8 Tool for Data Collection

Two core tools supported data collection: the content analysis coding sheet and the survey questionnaire. The coding sheet, structured around Moral Foundations Theory, categorized scenes as positive or negative and coded them into parameters such as Care or Betrayal, with specific values like empathy or dishonesty. Numeric identifiers streamlined the process for

statistical analysis. The survey questionnaire complemented this by collecting data on demographics, viewing patterns and moral perceptions, using Likert scale ratings for positive and negative values.

Both instruments underwent expert review and a pilot test to ensure clarity, child friendly language and reliability. For younger participants, visual aids depicting cartoon characters were incorporated to improve recognition and engagement. By integrating these tools, the study achieved methodological triangulation, ensuring that both content portrayal and audience interpretation were measured in a coherent and cross validated manner.

3.9 Particulars of the Tool

The content analysis coding sheet was structured to capture detailed information about each cartoon scene, including title, episode code, scene number, duration and main character. Each scene was coded for moral value using a three tier classification system: factor (positive/negative), parameter (moral foundation) and specific sub value. Numeric coding allowed for systematic entry and later quantitative analysis.

The survey questionnaire, meanwhile, included three parts: demographics (age, gender, zone, school type), viewing habits (time, medium and platform) and moral perception (30 questions covering six domains of positive and negative values). By aligning the questionnaire with the coding sheet, the study created a strong comparative framework, enabling direct connections between what was represented in cartoons and how children perceived those messages. This structured design was essential for triangulating findings across qualitative and quantitative data sources.

3.10 Sampling

The sampling design ensured broad representation of the target population children aged 7–11 in Chennai's 15 administrative zones. Using multi stage stratified random sampling, zones were first selected and finally children were chosen using age and gender quotas. This careful process balanced demographic representation and reduced bias.

Out of 230 children approached, 202 provided valid responses, yielding an 85% response rate. Only children who regularly viewed at least one of the selected cartoons. This approach enhanced both the validity and reliability of the data, ensuring that findings reflected not just localized viewing patterns but a diverse cross section of Chennai's child population. Such representativeness also allowed meaningful subgroup comparisons, such as gender based differences in moral perception.

3.11 Unit of Analysis

In this mixed method study, the unit of analysis differed for each component. For content analysis, the unit of analysis was the scene, defined as a continuous action in one setting. This granular level of coding ensured that moral values were identified precisely at the point of portrayal, avoiding conflation of multiple values within an entire episode.

For the survey, the unit of analysis was the individual child respondent. Each response captured a child's personal recognition and interpretation of moral values. Maintaining distinct units of analysis prevented analytical errors such as ecological fallacies and allowed for effective triangulation between content and perception. By linking scene level portrayals with child level responses, the study could identify both alignment and divergence between what is shown and what is understood.

3.12 Pilot Study

A pilot study was conducted to test instruments and gather preliminary insights into cartoon viewing and moral perception. Using a structured questionnaire, children were asked about viewing frequency, favorite shows, reasons for preference and perceived moral lessons. Results showed that *Choota Bheem*, *Shinchan*, *Doraemon* and *Little Singam* were among the most popular, valued for their humor and adventure. Many children reported imitating characters' language and actions, confirming cartoons' strong behavioral influence.

3.13 Data Analysis Plan

The study's data analysis plan integrates both qualitative and quantitative strands. In the qualitative phase, scenes are coded into moral categories, with frequencies and percentages calculated for each foundation. Cross tabulations compare value patterns across different cartoons, while narrative interpretation considers context, humor and character roles. This dual lens provides both numerical trends and cultural nuance.

The quantitative phase applies Descriptive statistics, Chi square tests, ANOVA, t test and Structural Equation Model (SEM) to survey data. These tests reveal associations between demographics, viewing habits and moral recognition and compare differences across groups. Integration occurs at the interpretation stage, where content analysis findings are aligned with survey results. This triangulated approach ensures that conclusions reflect not only what Tamil dubbed cartoons portray but also how children perceive and internalize those portrayals, thereby strengthening the reliability and cultural depth of the study.

CHAPTER 4

RESULT & DISCUSSION

4.1 Content Analysis of Cartoons

Qualitative content analysis was used to assess positive and negative moral values in tamil dubbed cartoons. Content analysis was chosen to examine audio visual, media visual and narrative elements systematically, objectively. To understand how moral principles are developed and presented throughout the narrative, a scene-by-scene approach was used. Overall, scene-by-scene content analysis shows that tamil dubbed cartoons convey morals. Positive moral principles are always present, but bad ones are typically graphically highlighted. The findings imply that continuous exposure to such situations may affect children's moral cognition, emphasising the need for balanced and ethical animated entertainment.

4.1.1 Choota Bheem

Choota Bheem is a popular Tamil dubbed animation cartoon among children aged 7 to 11 years. The cartoon revolves on the character Bheem, depicted as valiant, altruistic and socially accountable. The narrative, set in an imaginary community, often depends on problem solving and safeguarding others. Positive moral elements, including fairness, loyalty, bravery and altruism, are consistently highlighted. Adverse behaviours are primarily ascribed to antagonistic characters, establishing a distinct moral conflict within the narrative.

Table 4.1 Frequency of Main Character found in Choota Bheem

Main character of scene	Frequency	Percent
Choota Bheem	31	50.8
Bheem and friends	4	6.6
Chutki	3	4.9
DoluBolu	3	4.9
Kaliya	2	3.3
Chotu	1	1.6
Doctor	1	1.6
Flying animal	1	1.6
Keechak	2	3.3
Guards	1	1.6
Kirmada	1	1.6
Manu	1	1.6
Wrestler	1	1.6
Stranger	1	1.6
Thieves	2	3.3
Gorila	1	1.6
BulBul	1	1.6
Raju	1	1.6
Rangeela	2	3.3
Indhumati	1	1.6
Total	61	100.0

4.1.2 Scene

The above Table 4.1 represents Choota Bheem dominates the story world, with 50.8% of appearances, making him the key driver of plot and values. Other characters such as Bheem and friends (6.6%) and Chutki (4.9%) provide secondary roles. Villains like Kaliya, Keechak and Kirmada appear in smaller proportions, indicating their selective role in conflict. Comic or supportive characters such as DoluBolu and Rangeela bring variety. Minor presences like Raju, Indumati, or strangers (each 1.6%) suggest episodic focus rather than recurring centrality. The character structure reflects a hero centered narrative with occasional enrichment by allies and adversaries.

Table 4.2 Choota Bheem Episode Name

Choota Bheem Episode Name	Frequency	Percent
Wrestling match	3	4.9%
Sambala queen	3	4.9
The ocean king	4	6.6
High jump match	5	8.2
April fool	4	6.6
Colour thief	6	9.8
Save my Angel	3	4.9
Kirmada and Zuhu	7	11.5
Archive competition	4	6.6
Fun on river side	3	4.9
Rain of sadness	3	4.9
Yeti	4	6.6
Girls vs girls	3	4.9
Greed	4	6.6
Ali Baba's thief	5	8.2
Total	61	100.0

The Table 4.2 represents episodes vary widely in representation, with *Kirmada and Zuhu* holding the highest frequency (11.5%), likely for its dramatic tension. *Colour Thief* (9.8%) and *Ali Baba's Thief* (8.2%) further emphasize action and adventure themes. *High Jump Match* (8.2%) introduces sport based fun, while episodes like *April Fool* (6.6%) and *Greed* (6.6%) highlight moral teachings. Smaller percentages, such as *Wrestling Match* (4.9%) or *Save My Angel* (4.9%), show targeted lessons. The spread illustrates a balance between entertainment and moral engagement, with adventure often taking precedence.

Table 4.3 Choota Bheem Scene Duration in Seconds

Scene Duration	Frequency	Percent
20-60 Sec	40	65.6
61 - 100 Sec	16	26.2
101 - 140 Sec	4	6.6
141 - 180 Sec	1	1.6
Total	61	100.0

The Table 4.3 represents most scenes are short, between 20–60 seconds (65.6%), designed to retain children’s quick attention. A quarter of the scenes (26.2%) last 61–100 seconds, offering slightly deeper narrative arcs. Scenes longer than 100 seconds are rare, with only 6.6% falling between 101–140 seconds and just 1.6% extending up to 180 seconds. This indicates a deliberate design of brevity and dynamism. Fast transitions keep episodes lively, while occasional longer segments likely highlight climaxes or moral lessons.

Table 4.4 Maximum Scenes in an episode found in Choota Bheem

Choota Bheem Maximum Scenes in an Episode	Frequency	Percent
Scene 1	15	24.6
Scene 2	15	24.6
Scene 3	15	24.6
Scene 4	9	14.8
Scene 5	4	6.6
Scene 6	2	3.3
Scene 7	1	1.6
Total	61	100.0

The Table 4.4 highlights scenes 1–3 equally dominate at 24.6% each, underscoring importance given to initial and mid-narrative sections. Scene 4 follows at 14.8%, acting as a transition to resolution. Scenes 5, 6 and 7 decline progressively (6.6%, 3.3% and 1.6%), reflecting less focus on drawn out endings. The data emphasizes story engagement through early conflict introduction and mid-climax intensity. Final sections are brief, ensuring stories resolve quickly without losing attention.

Table 4.5 Factor (Positive/Negative Values)

Factors	Frequency	Percent
Positive Value	42	68.9
Negative Value	19	31.1
Total	61	100.0

The Table 4.5 indicates positive values are more frequent at 68.9%, reinforcing the didactic nature of the cartoon. Negative values (31.1%) create necessary conflict, but do not dominate. This demonstrates balance between teaching through positive role models and addressing challenges through negative traits. The high positive share indicates an intentional moral emphasis. The contrast ensures that viewers witness both virtues and vices, but are guided toward valuing good behavior.

Table 4.6 Parameters Found in Choota Bheem

Parameters Found in Choota Bheem	Frequency	Percent
Care	19	31.1
Fairness	3	4.9
Loyalty	12	19.7
Authority	6	9.8
Sanctity	2	3.3
Harm	4	6.6
Cheating	10	16.4
Oppression	5	8.2
Total	61	100.0

The Table 4.6 states that *Care* (31.1%) and *Loyalty* (19.7%) emerge as leading parameters, signifying importance of friendship and compassion. *Cheating* (16.4%) reflects recurring moral conflicts, while *Authority* (9.8%) highlights leadership. *Oppression* (8.2%) and *Harm* (6.6%) represent adversities. *Fairness* (4.9%) and *Sanctity* (3.3%) occur less often, pointing to limited emphasis on justice and purity. The mix shows a moral framework where positives outweigh negatives but challenges are integral to learning.

Table 4.7 Factors found in each Episode of Choota Bheem

Episode Name	Factor		
	Positive Value	Negative Value	Total
Wrestling match	3.3%	1.6%	4.9%
Sambala queen	3.3%	1.6%	4.9%
The ocean king	4.9%	1.6%	6.6%
High jump match	6.6%	1.6%	8.2%
April fool	1.6%	4.9%	6.6%
Colour thief	4.9%	4.9%	9.8%
Save my Angel	4.9%		4.9%
Kirmada and Zuhu	9.8%	1.6%	11.5%
Archive competition	3.3%	3.3%	6.6%
Fun on river side	4.9%		4.9%
Rain of sadness	4.9%		4.9%
Yeti	6.6%		6.6%
Girls vs girls	1.6%	3.3%	4.9%
Greed	4.9%	1.6%	6.6%
Ali Baba's thief	3.3%	4.9%	8.2%
Total	68.9%	31.1%	100.0%

The Table 4.7 states that episodes like *Kirmada and Zuhu* (9.8% positive, 1.6% negative) and *High Jump Match* (6.6% positive) show stronger virtue driven plots. Negative dominance appears in *April Fool* (4.9% negative) and *Ali Baba's Thief* (4.9% negative), suggesting lessons from mischief or deceit. Balanced presence is seen in *Colour Thief* (4.9% positive, 4.9% negative) and *Archive Competition* (3.3% positive, 3.3% negative). Many episodes such as *Yeti* and *Rain of Sadness* carry only positive aspects, reinforcing values. The contrast in distribution indicates a conscious alternation between moral teaching and conflict representation.

Table 4.8 Factors found in each scene of Choota Bheem

Maximum Scenes in an Episode	Factor in %		
	Positive Value	Negative Value	Total
Scene 1	14.8%	9.8%	24.6%
Scene 2	14.8%	9.8%	24.6%
Scene 3	19.7%	4.9%	24.6%
Scene 4	11.5%	3.3%	14.8%
Scene 5	6.6%		6.6%
Scene 6		3.3%	3.3%
Scene 7	1.6%		1.6%
Total	68.9%	31.1%	100.0%

The Table 4.8 demonstrate scenes 1–3 display balanced values, with Scene 3 showing the highest positive share (19.7%). Scenes 1 and 2 combine positives (14.8% each) with equal negatives (9.8% each), marking early conflict resolution blends. Scene 4 has 11.5% positives against 3.3% negatives, focusing more on constructive lessons. Scenes 5, 6 and 7 reduce in weight, with Scene 6 entirely negative (3.3%), likely acting as a dramatic twist. The results reveal heavy concentration of values in earlier segments, while negatives increase toward transition points.

Table 4.9 Factors found in each scene main character

Main character of scene	Factors in %		
	Positive Value	Negative Value	Total
Choota Bheem	49.2%	1.6%	50.8%
Bheem and friends	6.6%		6.6%
Chutki	4.9%		4.9%
DoluBolu		4.9%	4.9%
Kaliya		3.3%	3.3%
Chotu		1.6%	1.6%
Doctor		1.6%	1.6%
Flying animal	1.6%		1.6%
Keechak		3.3%	3.3%
Guards	1.6%		1.6%
Kirmada		1.6%	1.6%
Manu		1.6%	1.6%
Wrestler		1.6%	1.6%
Stranger		1.6%	1.6%
Thieves		3.3%	3.3%
Gorila	1.6%		1.6%
BulBul		1.6%	1.6%
Raju	1.6%		1.6%
Rangeela		3.3%	3.3%
Indhumati	1.6%		1.6%
Total	68.9%	31.1%	100.0%

The Table 4.9 says Choota Bheem embodies most positive actions (49.2%), while showing minimal negatives (1.6%), reinforcing his role model status. Bheem and friends (6.6%) and Chutki (4.9%) appear only in positive contexts. Conversely, antagonistic figures like DoluBolu (4.9%), Kaliya (3.3%) and Keechak (3.3%) represent negativity. Rangeela (3.3%) and Thieves (3.3%) also lean toward harmful portrayals. The character factors link strongly separates heroism from villainy, providing clear moral contrasts.

Table 4.10 Factors found in Scene Duration in Sec

Scene Duration in Sec	Factor		
	Positive Value	Negative Value	Total
20-60 Sec	41.0%	24.6%	65.6%
61 - 100 Sec	21.3%	4.9%	26.2%
101 - 140 Sec	4.9%	1.6%	6.6%
141 - 180 Sec	1.6%		1.6%
Total	68.9%	31.1%	100.0%

The Table 4.10 summarize short scenes of 20–60 seconds display both strong positive (41%) and significant negative (24.6%) aspects, balancing moral instruction with challenges. Medium length scenes (61–100 seconds) emphasize positives more (21.3%) while keeping negatives low (4.9%). Long scenes (101–140 seconds) show minimal positive (4.9%) and negative (1.6%) share. The single extended scene of 141–180 seconds has negligible influence (1.6% total). The data shows how shorter scenes drive values more effectively, while negatives are woven into compact segments.

Table 4.11 Parameters found in an Episode in Choota bheem

Parameters Found in Choota Bheem	Factor in %		
	Positive Value	Negative Value	Total
Care	31.1%		31.1%
Fairness	4.9%		4.9%
Loyalty	19.7%		19.7%
Authority	9.8%		9.8%
Sanctity	3.3%		3.3%
Harm		6.6%	6.6%
Cheating		16.4%	16.4%
Oppression		8.2%	8.2%
Total	68.9%	31.1%	100.0%

The Table 4.11 says Positive traits like *Care* (31.1%) and *Loyalty* (19.7%) appear strongly, showing focus on pro-social behaviors. *Fairness* (4.9%), *Authority* (9.8%) and *Sanctity* (3.3%) further add positive lessons. Negative parameters such as *Cheating* (16.4%), *Oppression* (8.2%) and *Harm* (6.6%) shape conflicts. The design combines high value positive messages with limited but impactful negative elements. This structure ensures children grasp values through contrast without excessive negativity.

Table 4.12 Case Summary: Maximum no of Scenes× Parameters

Maximum no of Scenes	Parameters		
	Factor		
	Positive Value	Negative Value	Total
Scene 1	14.8%	9.8%	24.6%
Scene 2	14.8%	9.8%	24.6%
Scene 3	19.7%	4.9%	24.6%
Scene 4	11.5%	3.3%	14.8%
Scene 5	6.6%		6.6%
Scene 6		3.3%	3.3%
Scene 7	1.6%		1.6%
Total	68.9%	31.1%	100.0%

The Table 4.12 states that Scene 3 has the richest parameter diversity with 19.7% positives and 4.9% negatives, underscoring its central moral emphasis. Scenes 1 and 2 each combine care and loyalty with equal negative presence. Scene 4 shows limited negative elements (3.3%), focusing more on virtues. Scene 5 is purely positive, while Scene 6 is entirely negative, signaling a conflict driven highlight. Scene 7 contributes minimally. The spread illustrates different narrative roles of scenes: early parts balance, mid parts instruct and later parts resolve.

Table 4.13 Parameters found in each scene Main character

Main character in each scene	Factors								
	Parameters in %								
	Care	Fairness	Loyalty	Authority	Sanctity	Harm	Cheating	Oppression	Total
Choota Bheem	18.0%	3.3%	18.0%	8.2%	1.6%			1.6%	50.8%
Bheem and friends	4.9%		1.6%						6.6%
Chutki	3.3%			1.6%					4.9%
DoluBolu							4.9%		4.9%
Kaliya							3.3%		3.3%
Chotu						1.6%			1.6%
Doctor							1.6%		1.6%
Flying animal					1.6%				1.6%
Keechak							1.6%	1.6%	3.3%
Guards	1.6%								1.6%
Kirmada								1.6%	1.6%
Manu						1.6%			1.6%
Wrestler								1.6%	1.6%
Stranger							1.6%		1.6%
Thieves						1.6%	1.6%		3.3%
Gorila	1.6%								1.6%
BulBul							1.6%		1.6%
Raju	1.6%								1.6%
Rangeela						1.6%		1.6%	3.3%
Indhumati		1.6%							1.6%
Total	31.1%	4.9%	19.7%	9.8%	3.3%	6.6%	16.4%	8.2%	100.0%

The Table 4.13 demonstrate Choota Bheem shows dominance in *Care* (18%), *Loyalty* (18%) and *Authority* (8.2%), affirming his role as both compassionate and responsible. He also represents smaller traits like *Fairness* (3.3%) and *Sanctity* (1.6%). Supporting characters like Bheem and friends add *Care* (4.9%), while Chutki shows smaller contributions in fairness. Antagonists like DoluBolu, Kaliya, Keechak and Thieves carry *Cheating* or *Oppression* traits. The pattern shows heroes tied to virtues and villains tied to vices, creating moral polarization.

4.2 SHINCHAN

Shinchan is a popular Tamil dubbed cartoon series among children aged 7 to 11 years. The series focusses on a young boy whose conduct is defined by humour, mischief and a disregard for societal conventions. The narrative, situated inside a familial and communal framework, often illustrates quotidian scenarios involving schools, parents and friends. Moral lessons are frequently conveyed implicitly through humour rather than formal teaching. The narrative presents both commendable characteristics and undesirable acts, resulting in ambiguous moral signals.

Table 4.14 Frequency of Main Character found in Shinchan

Main character in the scene	Frequency	Percent
MisaeNohara	18	36.7
MrNohara	7	14.3
Shinchan	13	26.5
Hemavari(Shinchan Sister)	3	6.1
Shinchan and Friends	3	6.1
Neighbor	3	6.1
Shero	1	2.0
Bus Incharge	1	2.0
Total	49	100.0

The Table 4.14 says Misae Nohara leads with 36.7%, underscoring her dominant role in family centered humor and discipline. Shinchan appears in 26.5%, reinforcing his mischievous yet central presence. Mr. Nohara contributes 14.3%, often tied to responsibility or conflict.

Minor roles include Hemavari, Shinchon's friends and the neighbor (6.1% each), adding variety to relational dynamics. Shero and Bus Incharge are rare, each at 2%, reflecting occasional inclusion. The distribution shows a strong family core with Shinchon's behavior balanced by parental influence and secondary characters.

Table 4.15 Shinchon Episode Name

Shinchon Episode Name	Frequency	Percent
Saving 10000 per month	4	8.2
MrNohara loses his key	8	16.3
Lost the gift ticket	3	6.1
Driving license to Musae	4	8.2
Shero and cake from neighbor	7	14.3
Cafe shop	6	12.2
Future is not measurable	5	10.2
Being Punctual is a Task	8	16.3
Scary application	4	8.2
Total	49	100.0

The Table 4.15 indicates Episodes with *Mr. Nohara loses his key* and *Being Punctual is a Task* are most frequent at 16.3% each, highlighting their recurring narrative focus. *Shero and cake from neighbor* (14.3%) and *Cafe shop* (12.2%) also show prominence, blending humor with family and social interactions. *Future is not measurable* (10.2%) reflects curiosity driven themes. Less frequent episodes like *Lost the gift ticket* (6.1%) and *Scary application* (8.2%) indicate occasional exploration of unique situations. *Saving 10000 per month* and *Driving license to Musae* (8.2% each) point to family and responsibility based storytelling. The spread reveals a mix of domestic humor, moral lessons and daily life challenges.

Table 4.16 Shinchon Scene Duration in Seconds

Scene Duration in Sec	Frequency	Percent
20-60 Sec	20	40.8
61 - 100 Sec	16	32.7
101 - 140 Sec	8	16.3
141 - 180 Sec	4	8.2
Above 181 Sec	1	2.0
Total	49	100.0

The Table 4.16 highlights Scenes between 20–60 seconds dominate with 40.8%, showing preference for concise and engaging storytelling. Medium spans of 61–100 seconds form 32.7%, providing room for slightly extended action or humor. Longer durations, such as 101–140 seconds (16.3%) and 141–180 seconds (8.2%), occur less often, typically reserved for climactic sequences. Very long segments above 181 seconds are rare (2%), indicating minimal prolonged storytelling. The pacing structure emphasizes short bursts of humor and family dynamics, while extended moments are used selectively to highlight key lessons or dramatic tension.

Table 4.17 Maximum no of Scenes in an Episode found in Shinchon

Maximum no of Scenes in an Episode	Frequency	Percent
Scene 1	9	18.4
Scene 2	9	18.4
Scene 3	9	18.4
Scene 4	8	16.3
Scene 5	5	10.2
Scene 6	4	8.2
Scene 7	3	6.1
Scene 8	2	4.1
Total	49	100.0

The Table 4.17 states that Scenes 1–3 each make up 18.4%, showing strong emphasis on early parts of storytelling. Scene 4 follows closely at 16.3%, reflecting importance of mid-narrative progression. Scenes 5 and 6 appear less often at 10.2% and 8.2%, suggesting secondary

development. Later parts like Scene 7 (6.1%) and Scene 8 (4.1%) have the least presence, indicating that resolutions are delivered quickly. The scene structure highlights that most events, humor and moral lessons are front-loaded, with endings kept concise.

Table 4.18 Factor (Positive/Negative Values)

Factor		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Positive Value	33	67.3	67.3	67.3
	Negative Value	16	32.7	32.7	100.0
	Total	49	100.0	100.0	

The above Table 4.18 shows Positive values (67.3%) dominate, reflecting strong emphasis on virtues, humor with lessons and family warmth. Negative values (32.7%) appear often enough to create conflict and comedy. The pattern suggests that humor and mischief are frequently balanced with corrective or positive outcomes. Positives are emphasized to guide viewers toward moral learning, while negatives highlight the consequences of poor choices. This distribution maintains an engaging yet instructive tone.

Table 4.19 Parameters found in Shinchan

Parameters	Frequency	Percent
Care	15	30.6
Fairness	3	6.1
Loyalty	5	10.2
Authority	5	10.2
Liberty	5	10.2
Harm	5	10.2
Cheating	5	10.2
Betrayal	3	6.1
Subversion	1	2.0
Degradation	1	2.0
Oppression	1	2.0
Total	49	100.0

The Table 4.19 indicates *Care* leads at 30.6%, highlighting nurturing and protective interactions within the family. *Loyalty*, *Authority*, *Liberty*, *Harm* and *Cheating* each hold 10.2%, indicating varied moral and social dynamics. *Fairness* and *Betrayal* appear moderately at 6.1%. Rare parameters like *Subversion*, *Degradation* and *Oppression* (2% each) suggest occasional exploration of unusual or extreme themes. The mix shows a narrative balance between positive values and conflicts, with care being the strongest underlying theme.

Table 4.20 Factors found in each scene of Shinchon

Maximum Scene in each Episode	Duration in Sec		
	Factor		
	Positive Value	Negative Value	Total
Scene 1	16.3%	2.0%	18.4%
Scene 2	8.2%	10.2%	18.4%
Scene 3	10.2%	8.2%	18.4%
Scene 4	12.2%	4.1%	16.3%
Scene 5	10.2%		10.2%
Scene 6	4.1%	4.1%	8.2%
Scene 7	4.1%	2.0%	6.1%
Scene 8	2.0%	2.0%	4.1%
Total	67.3%	32.7%	100.0%

The Table 4.20 demonstrates Scene 1 shows high positivity at 16.3% with minimal negatives, indicating strong openings. Scenes 2 and 3 balance positives and negatives, reflecting mixed humor and conflict. Scene 4 is mainly positive at 12.2%, while Scene 5 is entirely positive at 10.2%. Scenes 6 and 7 balance both sides, while Scene 8 holds equal but smaller shares. The progression shows early episodes rely on moral values, while middle parts introduce more conflict before returning to resolution.

Table 4.21 Factors found in main character

Main character in each scene	Positive Value	Negative Value	Total
MisaeNohara	36.7%		36.7%
MrNohara	6.1%	8.2%	14.3%
Shinchan	10.2%	16.3%	26.5%
Hemavari(Shinchan Sister)	2.0%	4.1%	6.1%
Shinchan and Friends	4.1%	2.0%	6.1%
Neighbor	6.1%		6.1%
Shero		2.0%	2.0%
Bus Incharge	2.0%		2.0%
Total	67.3%	32.7%	100.0%

The Table 4.21 explains Misae Nohara accounts fully for positives (36.7%), reflecting her strong guiding role. Shinchan shows more negatives (16.3%) than positives (10.2%), aligning with his mischievous persona. Mr. Nohara balances with positives (6.1%) and negatives (8.2%), showing occasional struggles. Hemavari and Shinchan's friends contribute small shares, mostly positive. Neighbor holds a positive only share, while Shero and Bus Incharge remain minor figures. This structure highlights Shinchan as the troublemaker while Misae counterbalances with care and authority.

Table 4.22 Parameters found in an Episode in Shinchan

Parameters found in an Episode	Factor		
	Positive Value	Negative Value	Total
Care	30.6%		30.6%
Fairness	6.1%		6.1%
Loyalty	10.2%		10.2%
Authority	10.2%		10.2%
Liberty	10.2%		10.2%
Harm		10.2%	10.2%
Cheating		10.2%	10.2%
Betrayal		6.1%	6.1%
Subversion		2.0%	2.0%
Degradation		2.0%	2.0%
Oppression		2.0%	2.0%
Total	67.3%	32.7%	100.0%

The Table 4.22 explains positive traits dominate in *Care* (30.6%) and supportive parameters like *Loyalty* and *Authority* (10.2% each). Negatives are represented by *Harm* and *Cheating* (10.2% each), showing challenges that balance the humor. *Betrayal* (6.1%) and rare elements like *Subversion*, *Degradation*, *Oppression* add depth to conflict. Fairness and Liberty appear in smaller but meaningful roles. This shows that most episodes weave moral care with occasional conflict, ensuring teaching moments through contrast.

Shorter and medium durations highlight *Care* (30.6%) and values like *Authority* and *Liberty* (10.2%). Negative traits like *Harm* and *Cheating* also appear within compact time spans, making conflicts fast and impactful. Betrayal and minor parameters remain limited, reinforcing their selective use. This suggests that moral values and humor are delivered quickly in shorter clips, while longer durations help develop challenging scenarios. The blend across time frames maintains variety while keeping attention intact.

Table 4.23 Parameters found in each scene's main character

Parameters	Main character of scene								
	Misae Nohara	Mr Nohara	Shinchan	Hemavari (Shinchan Sister)	Shinchan and Friends	Neighbor	Shero	Bus Incharge	Total
Care	14.3%	4.1%	2.0%		2.0%	6.1%		2.0%	30.6%
Fairness	2.0%		4.1%						6.1%
Loyalty	6.1%			2.0%	2.0%				10.2%
Authority	10.2%								10.2%
Liberty	4.1%	2.0%	4.1%						10.2%
Harm		2.0%	8.2%						10.2%
Cheating		4.1%	2.0%	4.1%					10.2%
Betryal		2.0%			2.0%		2.0%		6.1%
Subversion			2.0%						2.0%
Degradation			2.0%						2.0%
Oppression			2.0%						2.0%
Total	36.7%	14.3%	26.5%	6.1%	6.1%	6.1%	2.0%	2.0%	100.0%

The above Table 4.23 inferred Misae Nohara dominates positive attributes such as *Care* (14.3%) and *Authority* (10.2%), reinforcing her motherly and disciplinary role. Mr. Nohara contributes to both positive and negative aspects, reflecting his struggles in balancing

responsibility. Shinnchan shows a mix, appearing in *Fairness* and *Liberty* but also in negatives like *Harm* and *Cheating*. Hemavari and Shinnchan’s friends play minor roles, occasionally linked to loyalty or betrayal. The neighbor reflects supportive care, while rare roles like Shero and Bus Incharge hold niche functions. The distribution highlights strong parental guidance against Shinnchan’s playful mischief.

4.3 Doraemon

Doraemon uses both fantasy and everyday childhood experiences to illustrate moral dilemmas. Positive moral principles like friendship, cooperation, empathy and responsibility are regularly highlighted throughout the story. However, children must learn to distinguish between creative solutions and morally sound decisions in real life because the frequent use of magical devices to solve issues can occasionally obscure the concept of work and accountability.

Table 4.24 Frequency of Main Character found in Doraemon

Main character in each scene	Frequency	Percent
Doraemon	12	21.4
Norbita	27	48.2
Shizuka	6	10.7
Gian	4	7.1
Suneo	7	12.5
Total	56	100.0

The above Table 4.24 states that Nobita is the most frequent character, appearing in 48.2% of scenes, reinforcing his central role in conflict and growth. Doraemon appears in 21.4%, usually tied to solutions and gadgets. Shizuka holds 10.7%, symbolizing supportive or moral presence. Suneo (12.5%) and Gian (7.1%) often contribute mischief or antagonism. This distribution shows Nobita as the focal learner, while Doraemon balances as the mentor or rescuer. The lesser frequency of others indicates their secondary, yet essential roles in driving relational and moral dynamics. Characters’ presence reflects their narrative functions of support, conflict, or problem solving.

Table 4.25 Doraemon Episode Name

Episode Name in Doraemon	Frequency	Percent
Old to new	13	23.2
The Gulliver Tunnel	11	19.6
Gian's Concert	14	25.0
The Friendship Capsule	10	17.9
Substitute Stick	8	14.3
Total	56	100.0

The Table 4.25 states that the distribution of episodes shows that *Gian's Concert* leads with 25%, highlighting its popularity or thematic importance. *Old to New* also holds a notable share at 23.2%, suggesting frequent focus on transformation and time travel motifs. *The Gulliver Tunnel* follows with 19.6%, indicating appeal of fantasy driven storytelling. *The Friendship Capsule* (17.9%) reflects the theme of bonds and loyalty. *Substitute Stick* contributes 14.3%, bringing humor and gadget centered narratives. The pattern demonstrates a balance of adventure, morality, humor and friendship across different episodes. Each episode category serves to illustrate varying aspects of social, emotional, or moral lessons in engaging ways.

Table 4.26 Doraemon Scene Duration in Seconds

Scene Duration in Sec	Frequency	Percent
20-60 Sec	42	75.0
61 - 100 Sec	14	25.0
Total	56	100.0

The Table 4.26 indicates Shorter scenes between 20–60 seconds dominate with 75%, pointing to fast paced storytelling tailored to children's attention span. Medium length scenes lasting 61–100 seconds make up the remaining 25%, allowing more depth when needed. This suggests that Doraemon balances brevity with occasional extended sequences. The reliance on shorter durations ensures humor, tension, or values are delivered quickly. Longer clips are strategically placed for critical gadget use or climactic points. Such pacing helps maintain audience engagement without dragging the storyline. The time distribution reflects a calculated rhythm between speed and narrative depth.

Table 4.27 Maximum no of Scene in an Episode

Maximum no of Scene in an Episode	Frequency	Percent
Scene 1	5	8.9
Scene 2	5	8.9
Scene 3	5	8.9
Scene 4	5	8.9
Scene 5	5	8.9
Scene 6	5	8.9
Scene 7	5	8.9
Scene 8	5	8.9
Scene 9	4	7.1
Scene 10	4	7.1
Scene 11	3	5.4
Scene 12	2	3.6
Scene 13	2	3.6
Scene 14	1	1.8
Total	56	100.0

The Table 4.27 explains each of the first eight scenes carries equal weight at 8.9%, reflecting even structuring in narrative progression. Scenes 9 and 10 each hold 7.1%, while Scenes 11, 12 and 13 reduce progressively from 5.4% to 3.6%. Scene 14 contributes the least at 1.8%, often serving as a short conclusion or extra moment. This indicates that most content is delivered in the first 8 segments, while later ones resolve or wrap up the plot. The design highlights balanced openings with compact endings. Such structuring keeps attention anchored early while ensuring clear closure.

Table 4.28 Factor (Positive/Negative Values)

Factor	Frequency	Percent
Positive Value	26	46.4
Negative Value	30	53.6
Total	56	100.0

The Table 4.28 indicates Negative values slightly outweigh positives with 53.6% compared to 46.4%, showing that conflicts and challenges drive much of the plot. This indicates a deliberate strategy of presenting adversity before introducing resolutions. Positive traits remain prominent, ensuring values are taught effectively after conflict. The slight tilt toward negatives underscores the necessity of mischief, failures, or dilemmas to make stories engaging. By combining both elements, the series provides contrast, teaching children the consequences of both good and bad actions. The balance reflects a teaching style where struggles lead to lessons.

Table 4.29 Parameters found in Doraemon

Parameters found in each Episode	Frequency	Percent
Care	12	21.4
Fairness	9	16.1
Loyalty	4	7.1
Liberty	1	1.8
Harm	10	17.9
Cheating	8	14.3
Betrayal	2	3.6
Subversion	10	17.9
Total	56	100.0

The above Table 4.29 shows Care (21.4%) emerges as the strongest positive trait, often seen in Doraemon's help or Shizuka's support. Fairness (16.1%) and Loyalty (7.1%) contribute additional positive lessons, emphasizing justice and friendship. Liberty (1.8%) appears minimally, showing limited focus on freedom based themes. On the negative side, *Harm* (17.9%) and *Subversion* (17.9%) dominate, highlighting obstacles and misuse of gadgets. *Cheating* (14.3%) and *Betrayal* (3.6%) reinforce challenges in moral decision making. The mix creates a layered narrative where virtues confront misdeeds. This interplay helps reinforce learning by showing both sides of behavior.

Table 4.30 Factors found in each Episode Name in Doraemon

Episode Name in Doraemon	Factor		
	Positive Value	Negative Value	Total
Old to new	10.7%	12.5%	23.2%
The Gulliver Tunnel	8.9%	10.7%	19.6%
Gian's Concert	12.5%	12.5%	25.0%
The Friendship Capsule	7.1%	10.7%	17.9%
Substitute Stick	7.1%	7.1%	14.3%
Total	46.4%	53.6%	100.0%

The Table 4.30 indicates *Gian's Concert* presents both positive (12.5%) and negative (12.5%) equally, reflecting humor and conflict balance. *Old to New* combines 10.7% positive and 12.5% negative, suggesting lessons emerging from mistakes. *The Gulliver Tunnel* (8.9% positive, 10.7% negative) also highlights contrasts of fantasy and challenges. *The Friendship Capsule* leans more on negatives (10.7%) than positives (7.1%), indicating struggles before reconciliation. *Substitute Stick* maintains symmetry (7.1% positive, 7.1% negative), suggesting balanced conflict resolution. This spread demonstrates that episodes vary in tone, but most rely on mixing virtues with flaws to sustain learning.

Table 4.31 Factors found in each scene in Doraemon

Maximum Scene in each Episode	Factor		
	Positive Value	Negative Value	Total
Scene 1	1.8%	7.1%	8.9%
Scene 2	5.4%	3.6%	8.9%
Scene 3	1.8%	7.1%	8.9%
Scene 4	8.9%		8.9%
Scene 5	3.6%	5.4%	8.9%
Scene 6	3.6%	5.4%	8.9%
Scene 7	1.8%	7.1%	8.9%
Scene 8	7.1%	1.8%	8.9%
Scene 9	1.8%	5.4%	7.1%
Scene 10	1.8%	5.4%	7.1%
Scene 11	1.8%	3.6%	5.4%
Scene 12	1.8%	1.8%	3.6%
Scene 13	3.6%		3.6%
Scene 14	1.8%		1.8%
Total	46.4%	53.6%	100.0%

From the above Table 4.31 it has been found Scenes 1, 3 and 7 lean strongly toward negative values (7.1% each) with minimal positives, showing tension driven starts. Scene 2 balances better with 5.4% positive and 3.6% negative, while Scene 4 is entirely positive (8.9%). Scenes 5 and 6 combine positives (3.6%) with more negatives (5.4%). Scene 8 shifts towards positivity (7.1%), while later scenes like 9 and 10 highlight more negatives (5.4% each). Scene 11 is slightly tilted negative (3.6%), while Scenes 12–14 show mostly positives. The sequence reflects deliberate structuring where problems dominate in the beginning, followed by gradual resolution.

Table 4.32 Factors found in main character

Main character in scene	Duration in Sec		
	Factor		
	Positive Value	Negative Value	Total
Doraemon	21.4%		21.4%
Norbita	14.3%	33.9%	48.2%
Shizuka	10.7%		10.7%
Gian		7.1%	7.1%
Suneo		12.5%	12.5%
Total	46.4%	53.6%	100.0%

The Table 4.32 says, Nobita shows the highest share of negatives at 33.9%, underscoring his flaws, mistakes and dependency. He also has 14.3% positives, reflecting moments of learning or courage. Doraemon contributes only positive values (21.4%), strengthening his mentor figure. Shizuka embodies positivity (10.7%), supporting friendship and morality. Gian (7.1%) and Suneo (12.5%) represent negatives, driving conflicts and mischief. This distribution highlights Doraemon and Shizuka as moral anchors, Nobita as the flawed learner and Gian-Suneo as conflict generators. The interplay mirrors a classic moral arc with problems, guidance and lessons.

Table 4.33 Factors found in an Scene

Parameters found in an Scene	Scene No		
	Factor		
	Positive Value	Negative Value	Total
Care	21.4%		21.4%
Fairness	16.1%		16.1%
Loyalty	7.1%		7.1%
Liberty	1.8%		1.8%
Harm		17.9%	17.9%
Cheating		14.3%	14.3%
Betrayal		3.6%	3.6%
Subversion		17.9%	17.9%
Total	46.4%	53.6%	100.0%

The Table 4.33 explains Positive parameters like *Care* (21.4%), *Fairness* (16.1%) and *Loyalty* (7.1%) appear consistently across scenes, providing moral backbone. *Liberty* (1.8%) remains rare, suggesting minimal narrative focus on independence. Negative parameters like *Harm* (17.9%), *Subversion* (17.9%) and *Cheating* (14.3%) are frequent, reflecting recurring gadget misuse or mischief. *Betrayal* (3.6%) appears occasionally in relational conflicts. The spread shows stories built around contrasts of kindness and deceit, justice and harm. Each parameter contributes to reinforcing values through opposition, ensuring moral clarity for viewers.

Table 4.34 Case Summary: Main character in a scene and duration

Main character in a scene	Scene No		
	Duration in Sec		
	20-60 Sec	61 - 100 Sec	Total
Doraemon	16.1%	5.4%	21.4%
Norbita	37.5%	10.7%	48.2%
Shizuka	5.4%	5.4%	10.7%
Gian	3.6%	3.6%	7.1%
Suneo	12.5%		12.5%
Total	75.0%	25.0%	100.0%

The Table 4.34 demonstrates Nobita dominates short scenes (37.5%) and longer ones (10.7%), showing his consistent centrality. Doraemon appears across both short (16.1%) and medium (5.4%) spans, always providing guidance. Shizuka balances her role evenly (5.4% each), reflecting steady presence. Gian has equal share across durations (3.6% each), often sparking brief disruptions. Suneo appears only in short sequences (12.5%), emphasizing his role in light mischief. The data confirms that Nobita is continuously spotlighted, while Doraemon bridges both short and long arcs for problem solving.

Table 4.35 Parameters found in each Scene

Parameters found in each Scene	Scene No		
	Duration in Sec		
	20-60 Sec	61 - 100 Sec	Total
Care	12.5%	8.9%	21.4%
Fairness	14.3%	1.8%	16.1%
Loyalty	5.4%	1.8%	7.1%
Liberty	1.8%		1.8%
Harm	17.9%		17.9%
Cheating	8.9%	5.4%	14.3%
Betrayal		3.6%	3.6%
Subversion	14.3%	3.6%	17.9%
Total	75.0%	25.0%	100.0%

The Table 4.35 shows Care (21.4%) is split between short (12.5%) and medium (8.9%) sequences, ensuring emotional value across lengths. Fairness (16.1%) is mostly short (14.3%), with slight extension (1.8%). Loyalty (7.1%) is distributed similarly, showing flexibility in lesson delivery. Liberty (1.8%) appears rarely and only in short spans. Harm (17.9%) dominates short sequences, suggesting fast paced conflicts. Cheating (14.3%) is split between short (8.9%) and medium (5.4%), while Subversion (17.9%) mostly stays short (14.3%). This reflects that quick moments carry both mischief and virtues, while longer ones add depth to justice and loyalty.

Table 4.36 Duration of each episode

Episode Name	Scene		
	Duration in Sec		
	20-60 Sec	61 - 100 Sec	Total
Old to new	19.6%	3.6%	23.2%
The Gulliver Tunnel	12.5%	7.1%	19.6%
Gian's Concert	23.2%	1.8%	25.0%
The Friendship Capsule	16.1%	1.8%	17.9%
Substitute Stick	3.6%	10.7%	14.3%
Total	75.0%	25.0%	100.0%

The Table 4.36 demonstrates *Gian's Concert* (23.2% short, 1.8% medium) and *Old to New* (19.6% short, 3.6% medium) dominate short sequences. *The Gulliver Tunnel* has more medium length (7.1%) compared to its short share (12.5%), balancing fantasy action across durations. *The Friendship Capsule* is mainly short (16.1%), emphasizing quick lessons in bonding. *Substitute Stick* stands out with more medium (10.7%) than short (3.6%), allowing time for gadget driven conflict. This distribution highlights how episodes use duration differently: some are compact for humor or morals, while others stretch for gadget or fantasy exploration.

4.4 LITTLE SINGAM

Little Singam promotes authority, justice, courage and social order. The protagonist saves society from wrongdoing, supporting law and order. The frequent depiction of physical power and action based conflict emphasizes the necessity for directed viewing to teach children that bravery is moral responsibility rather than unbridled aggressiveness.

Table 4.37 Little Singam Episode Name

Episode Name in Little Singam	Frequency	Percent
People's shout out	12	23.5
Spicy and sweet chutney	11	21.6
Bank robbery	10	19.6
Magic Book	11	21.6
Powerful teeth	7	13.7
Total	51	100.0

The Table 4.37 indicates the five episode types distribute attention across adventure and social themes, with *people's shout out* leading at 23.5% and *Spicy and sweet chutney* and *Magic Book* close behind at 21.6% each. *Bank robbery* holds a substantial 19.6%, signaling recurring conflict centered plots that drive tension. *Powerful teeth* is less frequent (13.7%) but likely used for specialty or gag driven episodes. The spread shows producers rotate themes to maintain variety while repeating hit formats. Peaks in certain episode types suggest audience or production preference for civic or fantastical scenarios. Frequency clustering hints at a balance between moral lessons and action comedy. Each episode category contributes distinct narrative functions: social voice, food fun, crime, magic and novelty gag.

Table 4.38 Little singam Scene Duration in Sec

Scene Duration in Sec	Frequency	Percent
20-60 Sec	29	56.9
61 - 100 Sec	21	41.2
101 - 140 Sec	1	2.0
Total	51	100.0

The Table 4.38 states that Short clips (20–60 sec) form the majority at 56.9%, indicating brisk storytelling suited to quick engagement and punch line delivery. Medium-length clips (61–100 sec) are also prominent at 41.2%, allowing more developed mini-arcs when required. Extended segments beyond 100 seconds are almost absent (2%), meaning climaxes or complex sequences are rare or tightly edited. This time profile prioritizes short, dynamic beats with occasional deeper moments. High concentration in sub-minute clips suggests emphasis on action, humor and fast moral takeaways. The distribution supports serial style attention management for younger viewers. Narrative impact is therefore achieved through compact, repeatable units.

Table 4.39 Main character in Little Singam

Main character of scene		
Main character in a scene	Frequency	Percent
Little singam	22	43.1
Thief Lalu	3	5.9
Shambhala	4	7.8
Kavya	4	7.8
Lattu	5	9.8
Babili	1	2.0
Boga	2	3.9
Kallu&Ballu	2	3.9
Hawaladar	1	2.0
Chikki	2	3.9
Dhaturaja	1	2.0
Aunty	2	3.9
Old man	1	2.0
Old women	1	2.0
Total	51	100.0

The Table 4.39 summarize Little Singam dominates with 43.1%, marking him as the central protagonist and moral agent across episodes. Secondary characters like Lattu (9.8%), Shambhala and Kavya (7.8% each) supply episodic support and expand relational dynamics. Thief Lalu, Boga, Kallu & Ballu, Chikki, Aunty and other minor figures appear rarely (2–5.9%), used for specific plot functions such as antagonism or local color. The cast structure

centers heroism while keeping a rotating ensemble for variety. Low-frequency characters enable single episode moral dilemmas without shifting the show's core identity. Character weighting suggests storytelling relies on a stable hero figure interacting with a flexible supporting cast.

Table 4.40 Factor (Positive / Negative)

Factor	Frequency	Percent
Positive Value	27	52.9
Negative Value	24	47.1
Total	51	100.0

The above Table 4.40 represents Positive values slightly exceed negatives (52.9% vs 47.1%), showing a nearly balanced moral framing with a tilt toward constructive or heroic outcomes. High negative share (47.1%) indicates frequent conflicts, misdeeds, or risks that create dramatic tension. The close split implies many scenes depict both wrongdoing and correction within the same episode arc. This balance allows viewers to see consequences as well as rewards for prosocial behavior. The presence of negative material is substantial enough to teach cause–effect while keeping hope and resolution visible. Moral lessons are therefore built from confrontation followed by remediation.

Table 4.41 Maximum Scene in an Episode found in Little singam

Maximum Scene in an Episode	Frequency	Percent
Scene 1	5	9.8
Scene 2	5	9.8
Scene 3	5	9.8
Scene 4	5	9.8
Scene 5	5	9.8
Scene 6	5	9.8
Scene 7	5	9.8
Scene 8	4	7.8
Scene 9	4	7.8
Scene 10	4	7.8
Scene 11	3	5.9
Scene 12	1	2.0
Total	51	100.0

The Table 4.41 summarize Scenes 1–7 appear with high and equal frequency (each 9.8%), indicating an evenly distributed use of those narrative slots across episodes. Later scenes (8–10) decline slightly (7.8%), while Scene 11 (5.9%) and Scene 12 (2.0%) are rare, implying most action is concentrated in the early-to-middle portions. This suggests episodes are structured with multiple short beats, front loaded for engagement and then tightened toward quick endings. The even early distribution shows producers commonly use a multi-scene format to develop mini-conflicts and solutions. Scarcity of final scenes implies compact resolutions rather than extended denouements.

Table 4.42 Parameters found in Little singam

Parameters found in each Episode	Frequency	Percent
Care	16	31.4
Fairness	3	5.9
Loyalty	7	13.7
Liberty	1	2.0
Harm	4	7.8
Cheating	6	11.8
Subversion	1	2.0
Degradation	4	7.8
Oppression	9	17.6
Total	51	100.0

The Table 4.42 explains *Care* is most frequent at 31.4%, signaling strong emphasis on protection, helping and community oriented actions. *Oppression* is pronounced at 17.6%, which likely frames the antagonist or systemic problems kids must confront. *Loyalty* (13.7%) and *Cheating* (11.8%) indicate recurring themes about trust and fairness. *Harm* and *Degradation* each appear (7.8%), supplying stakes and tangible danger. *Fairness* is low (5.9%) and *Liberty/Subversion* are rare (2.0% each), suggesting less focus on autonomy or radical rule breaking. The parameter mix foregrounds caretaking and justice while using negative parameters to create teachable conflict.

Table 4.43 Main character in a scene seen in an episode

Main character in a scene	Episode			
	Duration in Sec			
	20-60 Sec	61 - 100 Sec	101 - 140 Sec	Total
Little singam	23.5%	19.6%		43.1%
Thief Lalu	3.9%	2.0%		5.9%
Shambhala	2.0%	3.9%	2.0%	7.8%
Kavya	5.9%	2.0%		7.8%
Lattu	5.9%	3.9%		9.8%
Babili	2.0%			2.0%
Boga	2.0%	2.0%		3.9%
Kallu&Ballu	2.0%	2.0%		3.9%
Hawaladar	2.0%			2.0%
Chikki	2.0%	2.0%		3.9%
Dhaturaja		2.0%		2.0%
Aunty	3.9%			3.9%
Old man	2.0%			2.0%
Old women		2.0%		2.0%
Total	56.9%	41.2%	2.0%	100.0%

The Table 4.43 Says Little Singam appears across nearly all durations but is especially prominent in short clips (23.5% short; 19.6% medium), confirming hero activity is typically brisk and action-led. Minor characters tend to show up mostly in short or medium durations too, with Shambhala having one instance in long form (2.0%). The low 2.0% for 101–140 sec implies almost no extended arcs; those are reserved for exceptional beats. Distribution indicates the hero’s influence is sustained across episode lengths and that supporting figures get quick but distinct narrative roles. Short dominance implies fast moral or action payoffs for most characters.

Table 4.44 Main character in Scene and Scene No

Main character in scene	Scene No												Total
	Scene 1	Scene 2	Scene 3	Scene 4	Scene 5	Scene 6	Scene 7	Scene 8	Scene 9	Scene 10	Scene 11	Scene 12	
Little singam		5.9%	3.9%		5.9%	2.0%	5.9%	2.0%	5.9%	3.9%	5.9%	2.0%	43.1%
Thief Lalu	2.0%				2.0%			2.0%					5.9%
Shambhala	2.0%	2.0%	2.0%	2.0%									7.8%
Kavya			2.0%	2.0%		2.0%			2.0%				7.8%
Lattu			2.0%	2.0%		2.0%		2.0%		2.0%			9.8%
Babili										2.0%			2.0%
Boga	2.0%				2.0%								3.9%
Kallu&Ballu		2.0%				2.0%							3.9%
Hawaladar							2.0%						2.0%
Chikki				2.0%			2.0%						3.9%
Dhaturaja	2.0%												2.0%
Aunty				2.0%		2.0%							3.9%
Old man								2.0%					2.0%
Old women	2.0%												2.0%
Total	9.8%	9.8%	9.8%	9.8%	9.8%	9.8%	9.8%	7.8%	7.8%	7.8%	5.9%	2.0%	100.0%

The Table 4.44 demonstrate Little Singam's presence is spread across many scene slots, with repeated appearances in Scenes 2, 4, 6, 7, 9 and 11, reflecting recurrent role in setup, complication and resolution beats. Supporting characters like Lattu, Kavya, Shambhala and others occupy scattered single or dual scene slots, serving focused subplots. Thief Lalu and other antagonists appear selectively to trigger conflict within particular scenes. The fixed multi-scene grid shows producers reuse standard scene positions for similar functions: problem introduction, chase/escalation, resolution. This pattern supports predictable pacing that children can follow.

Table 4.45 Factors found in Main character of Little singam

Main character in a scene	Factor		
	Positive Value	Negative Value	Total
Little singam	27.5%	15.7%	43.1%
Thief Lalu		5.9%	5.9%
Shambhala		7.8%	7.8%
Kavya	7.8%		7.8%
Lattu	7.8%	2.0%	9.8%
Babili	2.0%		2.0%
Boga		3.9%	3.9%
Kallu&Ballu		3.9%	3.9%
Hawalдар	2.0%		2.0%
Chikki	3.9%		3.9%
Dhaturaja		2.0%	2.0%
Aunty		3.9%	3.9%
Old man		2.0%	2.0%
Old women	2.0%		2.0%
Total	52.9%	47.1%	100.0%

The above Table 4.45 represents Little Singam's scenes lean positive (27.5%) more than negative (15.7%), showing his role as a moral agent who resolves or prevents harm. Several supporting or villain characters (Thief Lalu, Shambhala, Boga, Kallu & Ballu) are associated primarily with negative values, indicating they are sources of conflict. Kavya and Chikki are tied to positive portrayals, serving as allies or moral foils. The distribution demonstrates clear hero–antagonist partitioning, which simplifies moral interpretation for the audience. Balanced presence of both factors across the cast preserves narrative complexity.

Table 4.46 Parameter found in Little singam Main character

% of Total N										
Main character in a scene	Parameters									
	Care	Fairness	Loyalty	Liberty	Harm	Cheating	Subversion	Degradation	Oppression	Total
Little singam	19.6%	3.9%	2.0%	2.0%					15.7%	43.1%
Thief Lalu						3.9%			2.0%	5.9%
Shambhala					2.0%	2.0%	2.0%	2.0%		7.8%
Kavya			7.8%							7.8%
Lattu	5.9%	2.0%				2.0%				9.8%
Babili			2.0%							2.0%
Boga					2.0%	2.0%				3.9%
Kallu&Ballu					2.0%	2.0%				3.9%
Hawaladar			2.0%							2.0%
Chikki	3.9%									3.9%
Dhaturaja					2.0%					2.0%
Aunty								3.9%		3.9%
Old man								2.0%		2.0%
Old women	2.0%									2.0%
Total	31.4%	5.9%	13.7%	2.0%	7.8%	11.8%	2.0%	7.8%	17.6%	100.0%

The above Table 4.46 shows Little Singam's scenes feature *Care* strongly (19.6%) and also show a noteworthy share in *Oppression* (15.7%), indicating he frequently combats injustices while protecting others. Loyalty and cheating appear tied to specific secondary characters (e.g., loyalty at 7.8% associated with Kavya). Degradation and harm are distributed among antagonists or situational threats, giving texture to challenges. Minor characters contribute to niche parameters—Aunty to oppression or degradation, Chikki to care—enabling discrete moral lessons. The pattern frames the hero primarily as protector and justice enforcer.

Table 4.47 Parameter found in each Scene

Scene No	Parameters									
	Care	Fairness	Loyalty	Liberty	Harm	Cheating	Subversion	Degradation	Oppression	Total
Scene 1	2.0%				3.9%	3.9%				9.8%
Scene 2	3.9%					3.9%			2.0%	9.8%
Scene 3	3.9%	2.0%	2.0%				2.0%			9.8%
Scene 4	2.0%		2.0%			2.0%		3.9%		9.8%
Scene 5	5.9%				2.0%				2.0%	9.8%
Scene 6	3.9%		2.0%		2.0%			2.0%		9.8%
Scene 7	3.9%	2.0%	2.0%						2.0%	9.8%
Scene 8	2.0%					2.0%		2.0%	2.0%	7.8%
Scene 9	2.0%	2.0%	2.0%						2.0%	7.8%
Scene 10	2.0%		2.0%	2.0%					2.0%	7.8%
Scene 11			2.0%						3.9%	5.9%
Scene 12									2.0%	2.0%
Total	31.4%	5.9%	13.7%	2.0%	7.8%	11.8%	2.0%	7.8%	17.6%	100.0%

The above Table 4.47 inferred Scene 1 emphasizes both care and harm (2.0% care, 3.9% harm) suggesting it's used to present the initial problem and stakes. Scenes 3 and 7 show stronger care and loyalty signals (7.8% each), indicating they are often the pivot points for moral action. Mid-scenes such as 4–6 mix fairness, cheating and degradation to escalate conflict. Later scenes (8–11) more frequently host resolution parameters, including oppression and degradation as final barriers to overcome. This scene–parameter mapping reveals a classic three-act micro-architecture across episodes: problem, escalation, corrective action.

Table 4.48 Factors found in each Episode

Episode Name from Little Singam	Main character in a scene		
	Factor		
	Positive Value	Negative Value	Total
People's shout out	11.8%	11.8%	23.5%
Spicy and sweet chutney	13.7%	7.8%	21.6%
Bank robbery	5.9%	13.7%	19.6%
Magic Book	11.8%	9.8%	21.6%
Powerful teeth	9.8%	3.9%	13.7%
Total	52.9%	47.1%	100.0%

The Table 4.48 states that *People's shout out* is perfectly split (11.8% positive, 11.8% negative), indicating episodes of that title commonly present both civic problems and hero-led fixes. *Spicy and sweet chutney* skews positive (13.7% vs 7.8%), implying festive or communal goodwill. *Bank robbery* is more negative (13.7% negative vs 5.9% positive), fitting its crime template. *Magic Book* and *Powerful teeth* maintain mixed valence, supporting both wonder and peril. The episodic valence profile reflects genre-appropriate moral balances: crime episodes tilt negative, community episodes tilt positive.

Table 4.49 Factors found in main character

Factor	Main character of scene					
Positive Value	11.8%	13.7%	5.9%	11.8%	9.8%	52.9%
Negative Value	11.8%	7.8%	13.7%	9.8%	3.9%	47.1%
Total	23.5%	21.6%	19.6%	21.6%	13.7%	100.0%

From the above Table 4.49 it has been found Positive parameter expression (52.9%) is dominated by care and loyalty distributed through Little Singam, Kavya and Lattu, while negative parameter expression (47.1%) concentrates cheating, degradation, harm and oppression among antagonists. Care appears as the primary vehicle for positive resolution, with opponents embodying oppression and cheating to create stakes. The near parity of parameter side percentages ensures stories teach consequences without retreating from hopeful outcomes. Character-to-parameter mapping remains consistent: hero = care/loyalty, villain = cheating/oppression.

Table 4.50 Factors seen in each scene

Maximum no of Scene an each Episode	Factor		
	Positive Value	Negative Value	Total
Scene 1	2.0%	7.8%	9.8%
Scene 2	3.9%	5.9%	9.8%
Scene 3	7.8%	2.0%	9.8%
Scene 4	3.9%	5.9%	9.8%
Scene 5	5.9%	3.9%	9.8%
Scene 6	5.9%	3.9%	9.8%
Scene 7	7.8%	2.0%	9.8%
Scene 8	2.0%	5.9%	7.8%
Scene 9	5.9%	2.0%	7.8%
Scene 10	5.9%	2.0%	7.8%
Scene 11	2.0%	3.9%	5.9%
Scene 12	0%	2.0%	2.0%
Total	52.9%	47.1%	100.0%

The Table 4.50 indicates Scenes 3 and 7 show peak positive parameter representation (7.8% each), making them pivotal moments for moral demonstration or alliance-building. Scenes 1 and 2 contribute both to harm and care, setting up the problem and immediate pushback. Scenes 4–6 tend to carry cheating, degradation and oppression, functioning as escalation slots that complicate resolution. Later scenes (9–11) show fewer parameters but increase in corrective actions. This reveals a phased narrative rhythm: introduce, complicate, contest, then restore via care driven solutions.

4.5 Result & Discussion of Survey

The statistical analysis for this study uses data from a structured survey of 7–11-year-olds. The survey measures cartoon viewing trends, frequency and children's morality awareness and knowledge. Coding responses into statistical software allows systematic analysis.

4.5.1 Demographic details of children

The age distribution of children who watch Choota Bheem shows a concentration among 7–9 years, with 27.7% being 8 years old, 26.7% aged 7 and 23.8% aged 9. The 10-year-olds form

14.4%, while 11-year-olds account for only 7.4%, suggesting the program appeals more to younger children. This indicates that Choota Bheem resonates particularly well with early primary school students who are more inclined towards animated adventure and fantasy.

Table 4.51 Children Age Distribution

		N	Percent
Age	7Years	54	26.7%
	8Years	56	27.7%
	9Years	48	23.8%
	10Years	29	14.4%
	11Years	15	7.4%
	Total	202	100.0%

The Table 4.51 highlights the sharp decline after age 10 reflects a possible shift in entertainment preference towards more mature content. This highlights that the cartoon caters strongly to the lower-middle age range in childhood, confirming its targeted audience.

Table 4.52 Gender Distribution of Children

Gender	N	Percent
Male	126	62.4%
Female	76	37.6%
Total	202	100.0%

The Table 4.52 summarize among the viewers, 62.4% are male and 37.6% are female, showing a clear dominance of male children as the primary audience. Boys seem to prefer Choota Bheem, possibly due to the action oriented storyline, physical challenges and hero centric plots. The female audience, though smaller, still forms a significant portion, demonstrating that the show manages to appeal across genders. This skew suggests the cartoon carries more masculine themes that resonate with adventurous play, strength and competitive elements, traditionally linked with male interests. It also shows how cultural factors may influence media preferences in children.

Table 4.53 Watch Cartoons

Watching	Preference	N	Percent
Watch Cartoon	Yes	202	100.0%
	Total	202	100.0%

The Table 4.53 explains All respondents (100%) reported watching cartoons, which confirms the universality of animated shows in childhood entertainment. This also validates the sample selection since every child included engages with cartoon content. It indicates that cartoons form a consistent element of daily leisure activities across children, regardless of age or gender. This reinforces the strong cultural integration of cartoons like Choota Bheem into childhood routines. It also shows that the medium is a highly effective way of delivering values, entertainment and imaginative narratives to this age group.

Table 4.54 Medium of Watching of Children

Medium of Watching	N	Percent
TV	73	36.1%
Mobile	83	41.1%
Computer	14	6.9%
All	32	15.8%
Total	202	100.0%

The Table 4.54 says the medium of watching reveals that 41.1% watch on mobile devices, 36.1% on television, 6.9% on computers, while 15.8% use multiple platforms. This reflects a shift from traditional TV viewing to mobile-based consumption, likely due to portability and parental access to smartphones. The television still holds strong, indicating that it remains an important family centered medium. Computer use is minimal, likely because children at this age do not primarily rely on computers for entertainment. The multiple platform usage reflects exposure to a digital mix, showing adaptability of children to different technologies. This transition indicates the growing role of digital mobility in shaping children's media habits.

Table 4.55 Platform Distribution among Children

Platform	N	Percent
Dish TV	59	29.2%
Youtube	89	44.1%
OTT Platform	20	9.9%
All	34	16.8%
Total	202	100.0%

The Table 4.55 demonstrate Viewing platforms show YouTube as the most preferred (44.1%), followed by Dish TV (29.2%), OTT platforms (9.9%) and mixed options (16.8%). The dominance of YouTube highlights its accessibility, vast content library and the convenience of on-demand streaming. Dish TV still has a considerable base, indicating reliance on traditional broadcasting, especially in households with satellite access. OTT platforms are less popular among children, possibly due to subscription costs and restricted parental control. The reliance on YouTube reflects the rising preference for flexible, ad-supported and freely available cartoon content. This underlines the increasing digital migration of young audiences.

Table 4.56 Frequency pattern of Watching Cartoon

Watching Cartoon	Frequency	N	Percent
How Often You Watch	Often	175	86.6%
	Sometimes	22	10.9%
	Rarely	5	2.5%
	Total	202	100.0%

The above Table 4.56 represents A large portion (86.6%) watches cartoons often, 10.9% sometimes and only 2.5% rarely, showing cartoons are a regular and dominant activity. The high frequency of engagement indicates cartoons hold a strong place in daily routines, often replacing other forms of leisure. The low proportion of rare viewers suggests limited resistance among children towards this content. This frequency may also relate to parental allowance, easy access to mobile devices and the entertaining appeal of cartoons. Such regularity suggests that cartoon themes and values have repeated exposure, reinforcing influence on children's behavior and attitudes.

Table 4.57 Viewing Cartoon on Weekdays

		N	Percent
Time Spent Watching on Weekdays	One hour	87	43.1%
	Two Hour	59	29.2%
	Three Hour	29	14.4%
	Above 4 Hours	27	13.4%
	Total	202	100.0%

The above Table 4.57 shows during weekdays, 43.1% watch cartoons for one hour, 29.2% for two hours, 14.4% for three hours and 13.4% for more than four hours. This reflects controlled screen time during school days, though a significant minority still spend extended hours. The largest group consuming one hour indicates parental monitoring, balancing study with leisure. However, nearly 28% spending three or more hours raises concerns of possible screen dependency. This suggests that while weekday consumption is moderate for most, a segment engages in heavy viewing even on school days.

Table 4.58 Viewing Cartoon on Holidays

Viewing Cartoon	Frequency	N	Percent
Time Spent Watching on Holidays	One hour	23	11.4%
	Two Hour	42	20.8%
	Three Hour	43	21.3%
	Above 4 Hours	94	46.5%
	Total	202	100.0%

The above Table 4.58 inferred Holiday viewing shows a sharp increase, with 46.5% watching for more than four hours, 21.3% for three hours, 20.8% for two hours and only 11.4% for one hour. This reflects that leisure time significantly increases screen exposure. The high proportion of children spending over four hours indicates cartoons serve as a primary holiday pastime. The shift from short weekday sessions to extended holiday marathons highlights flexible schedules influencing media habits. This raises questions about potential screen time effects on physical activity and social interaction during holidays.

4.5.2 DESCRIPTIVE ANALYSIS CHOOTA BHEEM

The descriptive analysis of Choota Bheem across different age groups reveals consistent moral resonance among children aged 7 to 11 years, with subtle age based variations in moral and behavioral interpretation.

Table 4.59 The Descriptive Analysis of Choota Bheem across different Age groups

Descriptive analysis													
Age		Care (Positive)	Fairness (Positive)	Loyalty (Positive)	Authority (Positive)	Sanctity (Positive)	Liberty (Positive)	Harm (Negative)	Cheating (Negative)	Betrayal (Negative)	Subversion (Negative)	Degradation (Negative)	Oppression (Negative)
7Years	Mean	14.000	8.296	13.204	12.741	11.759	7.593	7.537	7.741	9.056	4.074	3.370	10.852
	N	54	54	54	54	54	54	54	54	54	54	54	54
	Std. Deviation	1.0094	1.1096	1.0707	1.6844	.8453	.9421	1.4369	1.1358	1.6531	.7230	.6812	1.1395
8Years	Mean	13.643	8.375	12.804	13.179	11.571	7.607	7.839	8.125	8.714	4.196	3.161	10.804
	N	56	56	56	56	56	56	56	56	56	56	56	56
	Std. Deviation	1.1350	1.4086	1.4450	1.4410	.9882	.9850	1.3318	1.0965	1.4612	.9802	.8040	1.2124
9Years	Mean	13.875	8.625	13.354	13.292	11.479	7.500	7.417	8.000	8.938	4.021	3.396	11.188
	N	48	48	48	48	48	48	48	48	48	48	48	48
	Std. Deviation	.9593	1.1037	1.4802	1.5839	1.1483	1.1109	1.3966	1.2028	1.5765	.6355	.8688	1.0033
10Years	Mean	13.724	8.310	12.793	13.103	11.483	7.759	7.310	7.448	8.759	3.966	3.310	11.034
	N	29	29	29	29	29	29	29	29	29	29	29	29
	Std. Deviation	1.3335	1.2565	1.3985	1.5889	1.1533	.9508	.8906	.9482	1.5273	.9443	.7123	.8230
11Years	Mean	13.600	8.933	12.733	13.333	11.667	7.667	7.533	8.067	8.867	4.200	3.267	10.867
	N	15	15	15	15	15	15	15	15	15	15	15	15
	Std. Deviation	1.4541	.5936	1.4864	1.6762	.7237	.7237	1.3558	1.3345	1.5055	1.1464	.7988	1.1872
Total	Mean	13.802	8.446	13.035	13.089	11.594	7.604	7.559	7.891	8.876	4.089	3.302	10.946
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.1199	1.1968	1.3691	1.5810	.9993	.9782	1.3267	1.1452	1.5452	.8476	.7745	1.0936

The Table 4.59 states that The “Care” dimension scored highest among 7-year-olds (Mean = 14.000, SD = 1.009), indicating strong empathy and kindness perception at an early age, slightly declining by age 11 (Mean = 13.600), suggesting emotional maturity stabilizing with age. “Fairness” showed gradual improvement from 8.296 at age 7 to 8.933 at age 11, reflecting an evolving sense of justice as children grow. Loyalty peaked at age 9 (Mean = 13.354), showing this age group’s heightened engagement with friendship and group dynamics portrayed in the series. “Authority” values were most recognized by 11-year-olds (Mean = 13.333), implying that respect for leadership and discipline becomes more pronounced with cognitive maturity. “Sanctity” remained stable across ages (Mean $\approx$ 11.5), showing consistent moral reverence and purity values. The “Liberty” score was balanced

across groups (Mean ≈ 7.6), indicating a moderate recognition of freedom and individuality. Among negative traits, “Harm” and “Cheating” scored around 7.5–8.1 across ages, suggesting that children consistently identify harmful or deceitful behaviors. “Betrayal” showed its lowest mean at age 8 (8.714) and highest at age 7 (9.056), indicating younger children’s stronger reaction to disloyalty. “Subversion” and “Degradation” remained low (around 4.0 and 3.3 respectively), implying minimal endorsement of disrespect or moral decay. “Oppression” had relatively higher means (around 10.9–11.1), showing awareness of dominance and unfair control. Collectively, children across all ages displayed high sensitivity to positive morals, with peak empathy and fairness evident between 7–9 years and growing discernment of authority and responsibility by age 11. The moderate standard deviations indicate stable moral perception patterns with minor age-driven cognitive differences.

Table 4.60 The Descriptive Analysis of Choota Bheem among Genders

Descriptive analysis													
Gender		Care (Positive)	Fairness (Positive)	Loyalty (Positive)	Authority (Positive)	Sanctity (Positive)	Liberty (Positive)	Harm (Negative)	Cheating (Negative)	Betrayal (Negative)	Subversion (Negative)	Degradation (Negative)	Oppression (Negative)
Male	Mean	13.817	8.468	13.008	13.135	11.587	7.548	7.516	7.786	8.952	4.071	3.278	10.968
	N	126	126	126	126	126	126	126	126	126	126	126	126
	Std. Deviation	1.1758	1.1432	1.4170	1.5613	.9057	.9261	1.3129	1.2040	1.5741	.8215	.7336	1.0035
Female	Mean	13.776	8.408	13.079	13.013	11.605	7.697	7.632	8.066	8.750	4.118	3.342	10.908
	N	76	76	76	76	76	76	76	76	76	76	76	76
	Std. Deviation	1.0276	1.2877	1.2937	1.6206	1.1440	1.0585	1.3549	1.0242	1.4978	.8939	.8415	1.2348
Total	Mean	13.802	8.446	13.035	13.089	11.594	7.604	7.559	7.891	8.876	4.089	3.302	10.946
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.1199	1.1968	1.3691	1.5810	.9993	.9782	1.3267	1.1452	1.5452	.8476	.7745	1.0936

From the above Table 4.60 it has been found the gender-wise descriptive analysis of Choota Bheem reveals near parity between male and female viewers in interpreting both positive and negative moral dimensions, though subtle variations highlight gendered patterns in moral engagement. Males showed slightly higher “Care” scores (Mean = 13.817, SD = 1.1758) compared to females (Mean = 13.776), indicating that empathy and compassion are universally resonant themes for both groups. “Fairness” was marginally higher among males (8.468) than females (8.408), suggesting a similar sense of justice, possibly influenced by the show’s egalitarian storylines. “Loyalty” favored females slightly (Mean = 13.079) over males (13.008), implying that female viewers may emotionally connect more with friendship and trust narratives. “Authority” was more valued by males (13.135) than females (13.013), reflecting a modest inclination among boys toward leadership and discipline themes. The “Sanctity” and “Liberty” values remained nearly identical, showing balanced moral reverence and independence across genders. In negative dimensions, “Harm” and “Cheating” were higher among females (Means = 7.632 and 8.066 respectively), suggesting that girls exhibit stronger moral sensitivity toward unethical acts. Males displayed a higher “Betrayal” mean (8.952) compared to females (8.750), indicating boys’ sharper emotional response to disloyalty. “Subversion” and “Degradation” had minimal differences across genders, both averaging near 4.1 and 3.3, reflecting shared disapproval of defiance and moral decline. “Oppression” was slightly higher among males (10.968) than females (10.908), denoting boys’ awareness of hierarchical imbalance in character portrayal. Standard deviation values indicate consistent moral interpretation among both genders, with minor deviations in emotional dimensions such as harm and cheating. The findings illustrate that Choota Bheem communicates moral messages effectively across genders, with empathy, fairness and loyalty being central moral anchors, while subtle gendered nuances shape interpretations of authority, harm and betrayal.

Table 4.61 The Descriptive Analysis of Choota Bheem based on Medium

		Descriptive analysis											
Medium of Watching		Care (Positive)	Fairness (Positive)	Loyalty (Positive)	Authority (Positive)	Sanctity (Positive)	Liberty (Positive)	Harm (Negative)	Cheating (Negative)	Betrayal (Negative)	Subversion (Negative)	Degradation (Negative)	Oppression (Negative)
TV	Mean	13.767	8.603	13.027	13.137	11.630	7.548	7.507	8.014	8.808	4.068	3.178	10.849
	N	73	73	73	73	73	73	73	73	73	73	73	73
	Std. Deviation	1.1368	1.0507	1.3120	1.4271	.9053	.9866	1.2815	1.0864	1.5061	.8552	.7878	1.0498
Mobile	Mean	13.928	8.277	12.952	12.952	11.530	7.614	7.566	7.892	8.952	4.169	3.398	11.000
	N	83	83	83	83	83	83	83	83	83	83	83	83
	Std. Deviation	1.0567	1.2718	1.4808	1.6298	1.0970	.9217	1.2802	1.1154	1.4642	.8947	.7641	1.1791
Computer	Mean	13.357	8.786	13.286	12.357	11.714	7.500	8.143	7.643	9.429	3.786	3.571	11.214
	N	14	14	14	14	14	14	14	14	14	14	14	14
	Std. Deviation	1.2774	1.1883	1.4373	2.0232	.9139	1.0190	1.6104	1.4469	1.3425	.6993	.8516	1.1217
All	Mean	13.750	8.375	13.156	13.656	11.625	7.750	7.406	7.719	8.594	4.063	3.219	10.906
	N	32	32	32	32	32	32	32	32	32	32	32	32
	Std. Deviation	1.1640	1.2889	1.1943	1.4505	1.0080	1.1072	1.4110	1.2243	1.8813	.7594	.7064	.9625
Total	Mean	13.802	8.446	13.035	13.089	11.594	7.604	7.559	7.891	8.876	4.089	3.302	10.946
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.1199	1.1968	1.3691	1.5810	.9993	.9782	1.3267	1.1452	1.5452	.8476	.7745	1.0936

The Table 4.61 indicates the analysis of Choota Bheem based on the medium of watching—TV, mobile, computer and all devices—illustrates how viewing platforms subtly shape children’s moral engagement and perception. Viewers watching through TV recorded strong “Care” values (Mean = 13.767), indicating traditional television’s effectiveness in nurturing empathy through structured storytelling. Mobile viewers showed a slightly higher mean (13.928), suggesting interactive and personalized viewing may deepen emotional connection. Computer users had the lowest “Care” mean (13.357), reflecting more analytical rather than emotional viewing tendencies. “Fairness” scored highest among computer viewers (8.786), implying that visual clarity and control in digital media may enhance moral discernment. “Loyalty” peaked for computer users (13.286), showing this medium’s capacity to reinforce friendship and trust themes. “Authority” was most appreciated by those using all media (13.656), perhaps due to repeated exposure and reinforced moral cues. “Sanctity” and “Liberty” remained consistent across groups, indicating stable recognition of moral purity and autonomy. In negative constructs, “Harm” was higher for computer users (8.143), suggesting increased attention to harmful actions through close-up visual effects. “Cheating” and “Betrayal” were higher among mobile users (Means = 7.892 and 8.952), implying that mobile

viewing might intensify responses to dishonesty and disloyalty. “Subversion” scored lowest among computer viewers (3.786), reflecting minimal acceptance of defiance. “Degradation” was highest for computer users (3.571), showing heightened sensitivity to moral decline. “Oppression” reached its peak among computer users (11.214), suggesting that digital viewing may amplify awareness of social dominance or inequality. The lowest deviations appeared in TV viewership, showing stable moral interpretation, while mobile and computer users displayed slightly wider variation, hinting at individualized emotional engagement shaped by interactive and portable viewing experiences.

Table 4.62 The Descriptive Analysis of Choota Bheem based on Platform

Descriptive analysis													
Platform		Care (Positive)	Fairness (Positive)	Loyalty (Positive)	Authority (Positive)	Sanctity (Positive)	Liberty (Positive)	Harm (Negative)	Cheating (Negative)	Betrayal (Negative)	Subversion (Negative)	Degradation (Negative)	Oppression (Negative)
Dish TV	Mean	13.746	8.441	13.051	13.068	11.525	7.627	7.661	8.034	8.576	4.000	3.254	10.966
	N	59	59	59	59	59	59	59	59	59	59	59	59
	Std. Deviation	1.1831	1.2215	1.4554	1.5742	.8780	.9078	1.3972	1.1739	1.5996	.7656	.9020	.9820
Youtube	Mean	13.899	8.494	13.157	13.101	11.596	7.584	7.640	7.854	8.910	4.146	3.315	10.989
	N	89	89	89	89	89	89	89	89	89	89	89	89
	Std. Deviation	.9540	1.0988	1.2051	1.6029	1.0946	1.0424	1.3919	1.1731	1.6141	.8601	.7166	1.0818
OTT Platform	Mean	13.550	8.850	12.950	13.350	11.850	7.250	7.150	7.950	9.150	4.000	3.200	10.700
	N	20	20	20	20	20	20	20	20	20	20	20	20
	Std. Deviation	1.1910	1.1821	1.3945	1.5985	.6708	1.0195	1.2258	1.1910	1.2258	.9733	.7678	1.3416
All	Mean	13.794	8.088	12.735	12.941	11.559	7.824	7.412	7.706	9.147	4.147	3.412	10.941
	N	34	34	34	34	34	34	34	34	34	34	34	34
	Std. Deviation	1.3658	1.3566	1.6013	1.5752	1.1062	.8694	1.0479	1.0009	1.3955	.8921	.7014	1.1791
Total	Mean	13.802	8.446	13.035	13.089	11.594	7.604	7.559	7.891	8.876	4.089	3.302	10.946
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.1199	1.1968	1.3691	1.5810	.9993	.9782	1.3267	1.1452	1.5452	.8476	.7745	1.0936

The Table 4.62 highlights the platform-wise analysis of *Choota Bheem* demonstrates how viewing environments such as Dish TV, YouTube, OTT platforms and multiple sources influence the interpretation of moral themes among children. “Care” scores were highest among YouTube viewers (Mean = 13.899), reflecting that the interactive and replayable nature of online platforms may strengthen empathetic engagement. Dish TV users followed closely (13.746), indicating television’s steady role in nurturing compassion through episodic continuity. “Fairness” showed the strongest mean on OTT platforms (8.850), suggesting that curated and on-demand viewing may enhance moral evaluation and judgment. “Loyalty” appeared most prominent among YouTube viewers (13.157), linking frequent exposure to consistent storytelling with emotional loyalty toward characters. “Authority” was valued most by OTT users (13.350), showing that digital platforms might reinforce respect for structured leadership narratives. “Sanctity” reached its peak on OTT (11.850), implying that higher quality visuals and selective watching amplify reverence and purity values. “Liberty” was greatest among multi-platform viewers (7.824), suggesting that diverse exposure increases awareness of individuality and freedom. Among negative traits, “Harm” was notably high on Dish TV (7.661), perhaps due to longer viewing hours allowing stronger recognition of aggression. “Cheating” showed minimal differences but was highest on Dish TV (8.034), while “Betrayal” peaked on OTT (9.150), showing digital viewers’ heightened emotional response to disloyalty. “Subversion” was more apparent among multi-platform and YouTube users (Means $\approx$ 4.15), indicating mild tolerance of playful disobedience. “Degradation” remained low across all platforms, showing collective disapproval of moral decline. “Oppression” scored highest among YouTube viewers (10.989), suggesting that online engagement may foster critical awareness of power and justice. The relatively low standard deviations across all categories indicate steady moral comprehension across diverse viewing platforms, affirming that *Choota Bheem* communicates consistent ethical themes irrespective of the medium.

Table 4.63 The Descriptive Analysis of Choota Bheem based on frequency of watching

Descriptive analysis													
How Often You Watch		Care (Positive)	Fairness (Positive)	Loyalty (Positive)	Authority (Positive)	Sanctity (Positive)	Liberty (Positive)	Harm (Negative)	Cheating (Negative)	Betrayal (Negative)	Subversion (Negative)	Degradation (Negative)	Oppression (Negative)
Often	Mean	13.800	8.423	12.949	13.149	11.600	7.571	7.520	7.886	8.903	4.114	3.309	10.931
	N	175	175	175	175	175	175	175	175	175	175	175	175
	Std. Deviation	1.1397	1.2099	1.3824	1.4387	1.0283	.9734	1.3124	1.1288	1.5376	.8567	.7927	1.0859
Sometimes	Mean	13.864	8.455	13.682	12.818	11.455	7.909	7.864	7.818	9.045	4.000	3.318	11.045
	N	22	22	22	22	22	22	22	22	22	22	22	22
	Std. Deviation	1.0821	1.1434	1.1291	2.2811	.8004	1.0650	1.4572	1.1807	1.4953	.8165	.5679	1.1742
Rarely	Mean	13.600	9.200	13.200	12.200	12.000	7.400	7.600	8.400	7.200	3.600	3.000	11.000
	N	5	5	5	5	5	5	5	5	5	5	5	5
	Std. Deviation	.5477	.8367	1.3038	2.5884	.7071	.5477	1.3416	1.6733	1.3038	.5477	1.0000	1.2247
Total	Mean	13.802	8.446	13.035	13.089	11.594	7.604	7.559	7.891	8.876	4.089	3.302	10.946
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.1199	1.1968	1.3691	1.5810	.9993	.9782	1.3267	1.1452	1.5452	.8476	.7745	1.0936

The Table 4.63 summarize the descriptive analysis based on how often children watch Choota Bheem highlights distinct moral perception patterns tied to viewing frequency. Those who watch often exhibited high empathy with a “Care” mean of 13.800, supported by strong “Authority” (13.149) and “Sanctity” (11.600) scores, reflecting consistent exposure reinforcing respect, purity and compassion. Frequent viewers also showed steady understanding of negative traits like “Harm” (7.520) and “Cheating” (7.886), indicating moral discernment through repetitive viewing. The “Fairness” dimension peaked among children who watch rarely (9.200), suggesting occasional viewers may focus more on ethical justice rather than emotional themes. “Loyalty” reached its highest mean among sometimes viewers (13.682), implying moderate exposure enhances appreciation for friendship and cooperation. “Authority” was strongest for frequent viewers (13.149), showing recurring exposure builds acknowledgment of discipline and leadership. The rarely viewing group recorded the highest “Sanctity” (12.000), possibly due to selective recall of moral episodes. “Liberty” was greatest among sometimes watchers (7.909), reflecting balanced moral independence. For negative values, “Betrayal” scored highest among sometimes viewers (9.045), while “Subversion” remained low across all groups (3.6–4.1), indicating low tolerance for disobedience. “Degradation” and “Oppression” showed consistent means near 3.3 and 11.0, revealing stable rejection of moral decay and recognition of social imbalance. Standard deviations suggest

more variation among irregular viewers, especially in “Authority” and “Cheating,” while frequent viewers displayed stable moral responses. The data reflect that sustained engagement with Choota Bheem nurtures empathy, discipline and integrity, whereas occasional exposure enhances moral reflection and fairness perception.

Table 4.64 The Descriptive Analysis of Choota Bheem based on weekdays viewing pattern

		Descriptive analysis											
Time Spent Watching on Weekdays		Care (Positive)	Fairness (Positive)	Loyalty (Positive)	Authority (Positive)	Sanctity (Positive)	Liberty (Positive)	Harm (Negative)	Cheating (Negative)	Betrayal (Negative)	Subversion (Negative)	Degradation (Negative)	Oppression (Negative)
One hour	Mean	13.920	8.437	12.782	12.954	11.667	7.437	7.517	7.874	8.931	4.161	3.391	11.000
	N	87	87	87	87	87	87	87	87	87	87	87	87
	Std. Deviation	1.0255	1.1881	1.5052	1.5987	1.0418	1.0309	1.2470	1.1289	1.5386	.9134	.7829	1.0891
Two Hour	Mean	13.780	8.627	13.271	13.356	11.661	7.695	7.407	7.949	8.780	4.085	3.271	10.966
	N	59	59	59	59	59	59	59	59	59	59	59	59
	Std. Deviation	1.2604	1.1582	1.2010	1.5621	.8011	.9694	1.2611	1.1952	1.5873	.8155	.8269	1.0165
Three Hour	Mean	13.552	8.103	13.103	13.000	11.138	7.724	7.793	7.862	8.931	3.931	3.103	10.862
	N	29	29	29	29	29	29	29	29	29	29	29	29
	Std. Deviation	1.0551	1.4229	1.4229	1.6475	1.2457	.8408	1.4971	.9901	1.7306	.8422	.8170	1.2167
Above 4 Hours	Mean	13.741	8.444	13.259	13.037	11.704	7.815	7.778	7.852	8.852	4.037	3.296	10.815
	N	27	27	27	27	27	27	27	27	27	27	27	27
	Std. Deviation	1.1633	1.0127	1.0952	1.5059	.8689	.9214	1.5275	1.2921	1.3215	.7061	.5417	1.1779
Total	Mean	13.802	8.446	13.035	13.089	11.594	7.604	7.559	7.891	8.876	4.089	3.302	10.946
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.1199	1.1968	1.3691	1.5810	.9993	.9782	1.3267	1.1452	1.5452	.8476	.7745	1.0936

The Table 4.64 explains the analysis of Choota Bheem based on weekday viewing duration reveals how the length of exposure influences children’s perception of moral values and behavioral traits. Children who watched for one hour recorded the highest “Care” score (Mean = 13.920), suggesting that shorter, focused viewing encourages empathy and emotional connection without fatigue. The two-hour group showed stronger “Fairness” (Mean = 8.627) and “Loyalty” (Mean = 13.271), reflecting that moderate exposure enhances moral reasoning and friendship identification. “Authority” was most valued by the two-hour viewers (13.356), indicating that this group resonates well with leadership and discipline themes frequently portrayed in the series. “Sanctity” remained consistently high across all groups, with the one-hour and two-hour categories scoring near 11.6, signifying stable recognition of moral purity.

“Liberty” increased slightly with time (7.815 for above four hours), showing that prolonged exposure fosters awareness of autonomy and individuality. In negative aspects, “Harm” rose with duration (from 7.517 to 7.778), suggesting that extended viewing may heighten awareness of conflict and aggression. “Cheating” values remained steady (≈ 7.85), indicating consistent moral evaluation of deceit. “Betrayal” was highest among one- and three-hour viewers (8.931), pointing to emotional sensitivity in moderate watchers. “Subversion” and “Degradation” showed little fluctuation, both maintaining means around 4.0 and 3.3, implying stable disapproval of disobedience and moral decline. “Oppression” scores were uniformly high (≈ 10.9 – 11.0), reflecting that children across all durations recognize themes of fairness and power balance. Standard deviation values were relatively low, indicating reliable responses across time intervals. The findings suggest that one- to two-hour weekday viewing fosters empathy, fairness and discipline, while longer exposure encourages independent moral reasoning with heightened awareness of both positive and negative behavioral cues.

Table 4.65 The Descriptive Analysis of Choota Bheem based on Holiday viewing pattern

Descriptive analysis													
Time Spent Watching on Holidays		Care (Positive)	Fairness (Positive)	Loyalty (Positive)	Authority (Positive)	Sanctity (Positive)	Liberty (Positive)	Harm (Negative)	Cheating (Negative)	Betrayal (Negative)	Subversion (Negative)	Degradation (Negative)	Oppression (Negative)
One hour	Mean	13.565	8.217	13.391	13.130	11.565	7.696	7.478	8.261	8.913	4.174	3.217	10.913
	N	23	23	23	23	23	23	23	23	23	23	23	23
	Std. Deviation	1.3425	1.4128	1.1575	1.4240	.8435	1.0196	1.1229	.8643	1.7298	.9367	.5997	1.2028
Two Hour	Mean	13.786	8.381	12.857	13.000	11.690	7.357	7.214	7.976	8.595	4.071	3.190	11.024
	N	42	42	42	42	42	42	42	42	42	42	42	42
	Std. Deviation	1.2979	1.1884	1.3357	1.6965	.9750	.7265	1.1161	1.1788	1.5151	.8942	.6713	1.1150
Three Hour	Mean	13.953	8.698	13.000	13.419	11.302	7.767	7.558	7.791	8.791	4.140	3.140	10.837
	N	43	43	43	43	43	43	43	43	43	43	43	43
	Std. Deviation	1.1537	1.1241	1.2724	1.1595	1.1027	1.0197	1.3680	1.2063	1.6265	.9407	.6392	1.0896
Above 4 Hours	Mean	13.798	8.415	13.043	12.968	11.691	7.617	7.734	7.809	9.032	4.053	3.447	10.968
	N	94	94	94	94	94	94	94	94	94	94	94	94
	Std. Deviation	.9569	1.1769	1.4732	1.7255	.9840	1.0381	1.4231	1.1573	1.4771	.7672	.8874	1.0722
Total	Mean	13.802	8.446	13.035	13.089	11.594	7.604	7.559	7.891	8.876	4.089	3.302	10.946
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.1199	1.1968	1.3691	1.5810	.9993	.9782	1.3267	1.1452	1.5452	.8476	.7745	1.0936

The Table 4.65 says The descriptive analysis of Choota Bheem by holiday viewing duration reveals distinctive moral patterns reflecting how leisure-time engagement influences children's moral interpretation. Children watching for three hours recorded the highest "Care" mean (13.953), implying that relaxed holiday viewing enhances emotional empathy and attentiveness to prosocial behavior. "Fairness" also peaked during three-hour viewing (8.698), showing that extended yet moderate engagement nurtures moral reasoning related to justice. "Loyalty" reached its highest among one-hour watchers (13.391), suggesting that shorter, concentrated exposure sustains stronger associations with friendship and commitment. "Authority" showed its maximum value at three hours (13.419), indicating that moderate exposure heightens understanding of leadership and discipline within the narrative. "Sanctity" remained stable across all groups (≈ 11.5 – 11.7), revealing consistent internalization of moral purity themes. "Liberty" displayed slight fluctuation, highest among one-hour viewers (7.696), implying that limited viewing maintains balanced perceptions of independence. In negative domains, "Harm" increased progressively from 7.478 to 7.734, indicating that prolonged exposure sensitizes children to aggressive behaviors. "Cheating" remained consistent near 7.8–8.0, reflecting steady moral disapproval of dishonesty. "Betrayal" was highest for those watching above four hours (9.032), suggesting that frequent exposure reinforces sensitivity to disloyalty. "Subversion" stayed near 4.1 across all groups, marking minimal endorsement of rebellious acts, while "Degradation" hovered around 3.1–3.4, confirming sustained moral clarity against unethical behavior. "Oppression" was relatively high across groups (10.8–11.0), demonstrating that children, regardless of viewing time, recognize themes of fairness and justice in power dynamics. Standard deviations indicate stable moral responses, with slightly more variation among three-hour watchers. The data show that moderate to extended holiday viewing promotes deeper moral engagement and emotional comprehension, particularly enhancing empathy, fairness and sensitivity toward betrayal and harm.

Table 4.66 Pearson's Chi-square test for Choota Bheem

Pearson Chi-Square Tests								
Moral Values		Age	Gender	Medium of Watching	Platform	How Often You Watch	Time Spent Watching on Weekdays	Time Spent Watching on Holidays
Kindness	Chi-square	20.637	3.446	11.477	10.046	4.189	22.352	10.915
	df	16	4	12	12	8	12	12
	Sig.	.193	.486	.488	.612	.840	.034	.536
Keep Others Safe from Harm	Chi-square	7.581	1.621	2.398	3.196	3.349	7.448	18.692
	df	8	2	6	6	4	6	6
	Sig.	.475	.445	.880	.784	.501	.281	.005
Shows Care and Understanding	Chi-square	6.355	.169	4.133	4.585	6.630	5.900	4.016
	df	8	2	6	6	4	6	6
	Sig.	.608	.919	.659	.598	.157	.435	.674
Helping Without Expectation	Chi-square	16.531	4.093	12.042	9.454	4.093	4.152	8.791
	df	8	2	6	6	4	6	6
	Sig.	.035	.129	.061	.150	.394	.656	.186
Bullying and Teasing	Chi-square	17.969	2.296	16.928	33.247	4.039	14.197	12.229
	df	16	4	12	12	8	12	12
	Sig.	.326	.682	.152	.001	.854	.288	.428
Fairness and Equality	Chi-square	8.148	.685	14.898	6.444	4.340	10.591	11.628
	df	12	3	9	9	6	9	9
	Sig.	.773	.877	.094	.695	.631	.305	.235
Honesty	Chi-square	13.725	.323	10.317	15.101	2.091	16.138	4.302
	df	12	3	9	9	6	9	9
	Sig.	.319	.956	.325	.088	.911	.064	.890
Breaking Rules	Chi-square	14.277	.458	6.214	5.363	4.854	8.716	11.283
	df	12	3	9	9	6	9	9
	Sig.	.283	.928	.718	.802	.563	.464	.257
Cheating	Chi-square	19.260	5.669	15.931	11.736	4.802	18.774	7.091
	df	16	4	12	12	8	12	12
	Sig.	.255	.225	.194	.467	.778	.094	.852
Promises	Chi-square	10.357	.187	9.396	3.886	6.836	8.372	8.852
	df	12	3	9	9	6	9	9
	Sig.	.585	.980	.402	.919	.336	.497	.451
Loyalty	Chi-square	16.613	5.856	12.058	20.503	12.161	7.975	10.638
	df	16	4	12	12	8	12	12
	Sig.	.411	.210	.441	.058	.144	.787	.560
Dedication in Work	Chi-square	29.650	6.067	8.187	9.385	12.845	10.605	22.184
	df	16	4	12	12	8	12	12
	Sig.	.020	.194	.770	.670	.117	.563	.036
Betraying	Chi-square	10.195	3.049	7.534	13.446	4.795	6.336	10.424
	df	12	3	9	9	6	9	9
	Sig.	.599	.384	.582	.143	.570	.706	.317

Contd...

Dishonesty	Chi-square	9.433	2.103	4.728	5.938	6.128	4.938	7.764
	df	16	4	12	12	8	12	12
	Sig.	.895	.717	.966	.919	.633	.960	.803
Violating Trust	Chi-square	10.373	11.046	13.871	12.712	25.787	8.934	16.794
	df	16	4	12	12	8	12	12
	Sig.	.846	.026	.309	.390	.001	.709	.158
Respect	Chi-square	8.871	1.163	6.651	5.285	5.447	3.273	4.241
	df	8	2	6	6	4	6	6
	Sig.	.353	.559	.354	.508	.244	.774	.644
Wise Decision	Chi-square	8.505	3.695	2.946	11.382	6.648	9.430	8.074
	df	12	3	9	9	6	9	9
	Sig.	.744	.296	.966	.250	.355	.399	.527
Influencing Others Positively	Chi-square	11.811	6.555	14.814	5.676	14.565	20.092	13.555
	df	16	4	12	12	8	12	12
	Sig.	.757	.161	.252	.932	.068	.065	.330
Spreading False Information	Chi-square	17.763	.918	11.377	5.779	5.553	16.263	5.103
	df	12	3	9	9	6	9	9
	Sig.	.123	.821	.251	.762	.475	.062	.825
Challenging Elders	Chi-square	7.908	.418	10.014	3.445	1.622	8.525	18.042
	df	8	2	6	6	4	6	6
	Sig.	.442	.811	.124	.751	.805	.202	.006
Respect for All Religions	Chi-square	5.337	2.661	2.044	1.691	.113	2.250	2.179
	df	4	1	3	3	2	3	3
	Sig.	.254	.103	.563	.639	.945	.522	.536
Being Morally Good	Chi-square	9.964	2.686	10.305	5.921	2.238	8.491	15.996
	df	12	3	9	9	6	9	9
	Sig.	.619	.443	.326	.748	.897	.485	.067
Supports Cleanliness	Chi-square	2.080	1.558	7.506	6.106	3.999	9.415	12.685
	df	8	2	6	6	4	6	6
	Sig.	.978	.459	.277	.411	.406	.152	.048
Disrespecting Religious Things or Codes	Chi-square	3.278	.982	2.186	1.664	2.321	.489	5.064
	df	4	1	3	3	2	3	3
	Sig.	.512	.322	.535	.645	.313	.921	.167
Corruption or Immoral Behaviour	Chi-square	9.789	1.593	11.633	5.953	9.137	6.841	11.122
	df	12	3	9	9	6	9	9
	Sig.	.634	.661	.235	.745	.166	.654	.267
Treated with Self-Respect	Chi-square	9.981	5.292	16.281	12.298	4.053	4.377	8.599
	df	12	3	9	9	6	9	9
	Sig.	.618	.152	.061	.197	.670	.885	.475
Taking Responsibility for Their Actions	Chi-square	13.175	.246	4.383	7.134	1.136	8.420	13.789
	df	12	3	9	9	6	9	9
	Sig.	.356	.970	.884	.623	.980	.492	.130

Contd...

Dictating Others	Chi-square	20.607	4.186	3.361	18.811	6.694	8.414	10.375
	df	16	4	12	12	8	12	12
	Sig.	.194	.381	.992	.093	.570	.752	.583
Violence	Chi-square	2.441	1.507	5.364	4.783	3.169	1.816	5.427
	df	4	1	3	3	2	3	3
	Sig.	.655	.220	.147	.188	.205	.611	.143
Being Selfish	Chi-square	9.106	1.602	1.835	9.591	5.334	3.439	8.295
	df	8	2	6	6	4	6	6
	Sig.	.333	.449	.934	.143	.255	.752	.217

Results are based on nonempty rows and columns in each innermost subtable.

*. The Chi-square statistic is significant at the .05 level.

a. More than 20% of cells in this subtable have expected cell counts less than 5. Chi-square results may be invalid.

b. The minimum expected cell count in this subtable is less than one. Chi-square results may be invalid.

The Table 4.66 demonstrate the analysis of moral constructs in Choota Bheem using the Chi-Square test reveals selective but meaningful associations between viewers' demographic and viewing patterns with value-oriented themes. Age showed a significant link with "Helping Without Expectation" ($\chi^2 = 16.531$, $p = .035$), suggesting that older children may perceive altruistic behavior differently than younger viewers. Gender did not significantly affect most values, indicating that both boys and girls interpret kindness, honesty and fairness similarly across the series. The "Medium of Watching" variable had no major influence, implying that values are communicated consistently across television and digital formats. Platform choice, however, strongly correlated with "Bullying and Teasing" ($\chi^2 = 33.247$, $p = .001$), suggesting that interactive or digital mediums may heighten awareness of negative behavior portrayals. "Time Spent Watching on Weekdays" showed a notable connection with "Kindness" ($\chi^2 = 22.352$, $p = .034$), indicating that frequent weekday viewers may internalize compassionate traits. Similarly, "Keep Others Safe from Harm" ($\chi^2 = 18.692$, $p = .005$) and "Dedication in Work" ($\chi^2 = 22.184$, $p = .036$) were significantly influenced by viewing time during holidays, highlighting that relaxed viewing contexts may strengthen moral perception. Loyalty and honesty approached significance thresholds, suggesting moderate sensitivity to exposure patterns. Interestingly, "Violating Trust" demonstrated significant gender ($\chi^2 = 11.046$, $p = .026$) and time ($\chi^2 = 25.787$, $p = .001$) effects, indicating moral differentiation between boys and girls in recognizing betrayal themes. "Challenging Elders" ($\chi^2 = 18.042$, $p = .006$) and "Supports

Cleanliness” ($\chi^2 = 12.685$, $p = .048$) also reached statistical significance, revealing nuanced interpretations of discipline and civic responsibility. The theme “Dedication in Work” correlated strongly with age and holiday viewing, emphasizing that diligence is a value reinforced through repeated exposure. Most negative constructs like “Dishonesty,” “Dictating Others,” and “Being Selfish” were not significant, suggesting limited reinforcement of unethical behaviors. The findings underscore that Choota Bheem subtly reinforces positive moral attributes like care, dedication and responsibility, with viewing context—especially time and platform—playing a pivotal role in shaping moral perception among young audiences.

Table 4.67 One-Sample Statistics of moral perception of Choota Bheem

One-Sample Statistics						
	N	Mean	Std. Deviation	Std. Error Mean	t	Sig. (2-tailed)
Care (Positive)	202	13.802	1.1199	.0788	111.708	.000
Harm (Negative)	202	7.559	1.3267	.0933	27.418	.000
Fairness (Positive)	202	8.446	1.1968	.0842	40.918	.000
Cheating (Negative)	202	7.891	1.1452	.0806	35.881	.000
Loyalty (Positive)	202	13.035	1.3691	.0963	83.408	.000
Betrayal (Negative)	202	8.876	1.5452	.1087	35.654	.000
Authority (Positive)	202	13.089	1.5810	.1112	72.720	.000
Subversion (Negative)	202	4.089	.8476	.0596	-15.274	.000
Sanctity (Positive)	202	11.594	.9993	.0703	93.786	.000
Degradation (Negative)	202	3.302	.7745	.0545	-31.159	.000
Liberty (Positive)	202	7.604	.9782	.0688	37.835	.000
Oppression (Negative)	202	10.946	1.0936	.0769	77.268	.000

4.5.2.1 One-Sample Tests (t-values and significance for each moral item)

One-sample t-tests produced highly significant results across all items, for example Care: mean = 13.802, $t = 111.708$, $p < .001$; Harm: mean = 7.559, $t = 27.418$, $p < .001$; Fairness: mean = 8.446, $t = 40.918$, $p < .001$. Positive dimensions such as Loyalty (mean = 13.035, $t = 83.408$, $p < .001$) and Authority (mean = 13.089, $t = 72.720$, $p < .001$) show very large t-statistics, indicating strong departures from the test value and stable presence of these themes in viewer responses. Negative dimensions like Subversion (mean = 4.089, $t = -15.274$, $p < .001$) and Degradation (mean = 3.302, $t = -31.159$, $p < .001$) yield significant negative t-

values, signalling consistent low endorsement of these negatives. Liberty ($t = 37.835$) and Oppression ($t = 77.268$) are also highly significant, reinforcing that these constructs are reliably measured. The uniform significance across items suggests that each moral dimension is present at levels unlikely due to sampling error. Interpretation should therefore treat these moral scores as robust features of children's responses to Choota Bheem.

Table 4.68 ANOVA of Moral Perception across Age Groups

ANOVA Table						
		Sum of Squares	df	Mean Square	F	Sig.
Care (Positive) * Age	Between Groups(Combined)	4.579	4	1.145	.911	.458
	Within Groups	247.500	197	1.256		
	Total	252.079	201			
Fairness (Positive) * Age	Between Groups(Combined)	7.127	4	1.782	1.250	.291
	Within Groups	280.774	197	1.425		
	Total	287.901	201			
Loyalty (Positive) * Age	Between Groups(Combined)	12.488	4	3.122	1.688	.154
	Within Groups	364.270	197	1.849		
	Total	376.757	201			
Authority (Positive) * Age	Between Groups(Combined)	9.872	4	2.468	.987	.416
	Within Groups	492.524	197	2.500		
	Total	502.396	201			
Sanctity (Positive) * Age	Between Groups(Combined)	2.574	4	.644	.640	.635
	Within Groups	198.139	197	1.006		
	Total	200.713	201			
Liberty (Positive) * Age	Between Groups(Combined)	1.279	4	.320	.330	.858
	Within Groups	191.038	197	.970		
	Total	192.317	201			
Harm (Negative) * Age	Between Groups(Combined)	7.201	4	1.800	1.023	.396
	Within Groups	346.586	197	1.759		
	Total	353.787	201			
Cheating (Negative) * Age	Between Groups(Combined)	11.003	4	2.751	2.145	.077
	Within Groups	252.601	197	1.282		
	Total	263.604	201			
Betrayal (Negative) * Age	Between Groups(Combined)	3.788	4	.947	.392	.814
	Within Groups	476.118	197	2.417		
	Total	479.906	201			
Subversion (Negative) * Age	Between Groups(Combined)	1.508	4	.377	.520	.721
	Within Groups	142.888	197	.725		
	Total	144.396	201			
Degradation (Negative) * Age	Between Groups(Combined)	1.814	4	.453	.752	.558
	Within Groups	118.766	197	.603		
	Total	120.579	201			
Oppression (Negative) * Age	Between Groups(Combined)	4.736	4	1.184	.990	.414
	Within Groups	235.665	197	1.196		
	Total	240.401	201			

The above Table 4.68 represents The ANOVA results examining age-related variations in moral perception through Choota Bheem reveal subtle yet meaningful developmental trends. The “Care” dimension ($F = .911$, $p = .458$) indicates similar empathy across all age groups, suggesting stable emotional connection to the characters. “Fairness” ($F = 1.250$, $p = .291$) and “Authority” ($F = .987$, $p = .416$) also show uniformity, implying consistent moral understanding of justice and leadership regardless of age. “Loyalty” presents a near-significant shift ($F = 1.688$, $p = .154$), highlighting emerging maturity in friendship values around pre-adolescence. “Sanctity” ($F = .640$, $p = .635$) and “Liberty” ($F = .330$, $p = .858$) remain stable, showing that purity and freedom concepts are uniformly internalized. Among negative traits, “Harm” ($F = 1.023$, $p = .396$) and “Cheating” ($F = 2.145$, $p = .077$) reveal minor fluctuations, indicating growing moral sensitivity to deceit as children age. “Betrayal,” “Subversion,” and “Degradation” ($p > .5$) display steady moral disapproval, showing firm rejection of unethical actions. “Oppression” ($F = .990$, $p = .414$) demonstrates equal awareness of injustice across age categories. These findings suggest that while most moral traits remain consistent across ages, loyalty and cheating exhibit developmental awareness, reflecting early moral cognition strengthening through age-related interpretation of Choota Bheem’s narratives.

Table 4.69 ANOVA of Moral Perception between genders in Choota Bheem

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Care (Positive) * Gender	Between Groups	(Combined)	.080	1	.080	.064	.801
	Within Groups		251.999	200	1.260		
	Total		252.079	201			
Fairness (Positive) * Gender	Between Groups	(Combined)	.173	1	.173	.120	.729
	Within Groups		287.728	200	1.439		
	Total		287.901	201			
Loyalty (Positive) * Gender	Between Groups	(Combined)	.239	1	.239	.127	.722
	Within Groups		376.518	200	1.883		
	Total		376.757	201			
Authority (Positive) * Gender	Between Groups	(Combined)	.703	1	.703	.280	.597
	Within Groups		501.693	200	2.508		
	Total		502.396	201			
Sanctity (Positive) * Gender	Between Groups	(Combined)	.015	1	.015	.015	.902
	Within Groups		200.698	200	1.003		
	Total		200.713	201			
Liberty (Positive) * Gender	Between Groups	(Combined)	1.063	1	1.063	1.112	.293
	Within Groups		191.254	200	.956		
	Total		192.317	201			
Harm (Negative) * Gender	Between Groups	(Combined)	.635	1	.635	.359	.550
	Within Groups		353.152	200	1.766		
	Total		353.787	201			
Cheating (Negative) * Gender	Between Groups	(Combined)	3.719	1	3.719	2.862	.092
	Within Groups		259.885	200	1.299		
	Total		263.604	201			
Betrayal (Negative) * Gender	Between Groups	(Combined)	1.942	1	1.942	.812	.368
	Within Groups		477.964	200	2.390		
	Total		479.906	201			
Subversion (Negative) * Gender	Between Groups	(Combined)	.105	1	.105	.145	.704
	Within Groups		144.291	200	.721		
	Total		144.396	201			
Degradation (Negative) * Gender	Between Groups	(Combined)	.196	1	.196	.326	.569
	Within Groups		120.383	200	.602		
	Total		120.579	201			
Oppression (Negative) * Gender	Between Groups	(Combined)	.173	1	.173	.144	.705
	Within Groups		240.228	200	1.201		
	Total		240.401	201			

The above Table 4.69 shows the ANOVA findings exploring gender differences in moral perception through Choota Bheem reveal that both boys and girls exhibit similar moral understanding across all categories. The “Care” dimension ($F = .064$, $p = .801$) and “Fairness” ($F = .120$, $p = .729$) indicate nearly identical emotional and ethical responses between genders. “Loyalty” ($F = .127$, $p = .722$) and “Authority” ($F = .280$, $p = .597$) also show no significant variation, suggesting shared comprehension of friendship and respect for rules. “Sanctity” ($F = .015$, $p = .902$) displays equal reverence for purity and goodness in both genders. “Liberty” ($F = 1.112$, $p = .293$) reflects balanced appreciation for independence. In negative moral constructs, “Harm” ($F = .359$, $p = .550$) and “Cheating” ($F = 2.862$, $p = .092$) suggest slightly higher sensitivity among girls toward deceit but without statistical significance. “Betrayal” ($F = .812$, $p = .368$) and “Subversion” ($F = .145$, $p = .704$) show similar disapproval patterns. “Degradation” ($F = .326$, $p = .569$) and “Oppression” ($F = .144$, $p = .705$) also reveal consistent moral awareness across genders. These results indicate that Choota Bheem communicates its ethical narratives uniformly, fostering equal moral engagement and understanding among male and female viewers.

Table 4.70 ANOVA of Moral Perception in different Medium of Watching in Choota Bheem

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Care (Positive) * Medium of Watching	Between Groups	(Combined)	4.258	3	1.419	1.134	.336
	Within Groups		247.822	198	1.252		
	Total		252.079	201			
Fairness (Positive) * Medium of Watching	Between Groups	(Combined)	5.938	3	1.979	1.390	.247
	Within Groups		281.963	198	1.424		
	Total		287.901	201			
Loyalty (Positive) * Medium of Watching	Between Groups	(Combined)	1.929	3	.643	.340	.797
	Within Groups		374.828	198	1.893		
	Total		376.757	201			
Authority (Positive) * Medium of Watching	Between Groups	(Combined)	19.526	3	6.509	2.669	.049
	Within Groups		482.870	198	2.439		
	Total		502.396	201			
Sanctity (Positive) * Medium of Watching	Between Groups	(Combined)	.667	3	.222	.220	.882
	Within Groups		200.046	198	1.010		
	Total		200.713	201			
Liberty (Positive) * Medium of Watching	Between Groups	(Combined)	1.072	3	.357	.370	.775
	Within Groups		191.245	198	.966		
	Total		192.317	201			
Harm (Negative) * Medium of Watching	Between Groups	(Combined)	5.722	3	1.907	1.085	.357
	Within Groups		348.065	198	1.758		
	Total		353.787	201			
Cheating (Negative) * Medium of Watching	Between Groups	(Combined)	2.911	3	.970	.737	.531
	Within Groups		260.693	198	1.317		
	Total		263.604	201			
Betrayal (Negative) * Medium of Watching	Between Groups	(Combined)	7.636	3	2.545	1.067	.364
	Within Groups		472.270	198	2.385		
	Total		479.906	201			
Subversion (Negative) * Medium of Watching	Between Groups	(Combined)	1.868	3	.623	.865	.460
	Within Groups		142.528	198	.720		
	Total		144.396	201			
Degradation (Negative) * Medium of Watching	Between Groups	(Combined)	3.117	3	1.039	1.752	.158
	Within Groups		117.462	198	.593		
	Total		120.579	201			
Oppression (Negative) * Medium of Watching	Between Groups	(Combined)	1.983	3	.661	.549	.649
	Within Groups		238.418	198	1.204		
	Total		240.401	201			

The above Table 4.70 inferred the ANOVA analysis on the medium of watching Choota Bheem—TV, mobile, computer, or multiple sources—shows selective influence on moral interpretation. The “Care” ($F = 1.134$, $p = .336$) and “Fairness” ($F = 1.390$, $p = .247$) values indicate stable empathy and justice across mediums. “Loyalty” ($F = .340$, $p = .797$) remains uniform, suggesting friendship themes resonate regardless of platform. Notably, “Authority” ($F = 2.669$, $p = .049$) shows a significant difference, indicating that the medium shapes how children perceive respect for rules and leadership—possibly stronger in visual-rich digital formats. “Sanctity” ($F = .220$, $p = .882$) and “Liberty” ($F = .370$, $p = .775$) exhibit consistent recognition, implying moral purity and freedom are equally understood. Negative traits like “Harm” ($F = 1.085$, $p = .357$), “Cheating” ($F = .737$, $p = .531$) and “Betrayal” ($F = 1.067$, $p = .364$) show non-significant variations, reflecting steady moral disapproval across platforms. “Subversion” ($F = .865$, $p = .460$) and “Degradation” ($F = 1.752$, $p = .158$) show minor sensitivity shifts but remain statistically neutral. “Oppression” ($F = .549$, $p = .649$) also remains consistent, suggesting similar moral awareness across viewing mediums. The results highlight that only authority-based values differ meaningfully with the medium, emphasizing the medium’s role in framing discipline and respect cues.

Table 4.71 ANOVA of Moral Perception in different Platform of Watching in Choota Bheem

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Care (Positive) * Platform	Between Groups	(Combined)	2.294	3	.765	.606	.612
	Within Groups		249.785	198	1.262		
	Total		252.079	201			
Fairness (Positive) * Platform	Between Groups	(Combined)	7.826	3	2.609	1.844	.140
	Within Groups		280.075	198	1.415		
	Total		287.901	201			
Loyalty (Positive) * Platform	Between Groups	(Combined)	4.545	3	1.515	.806	.492
	Within Groups		372.213	198	1.880		
	Total		376.757	201			
Authority (Positive) * Platform	Between Groups	(Combined)	2.145	3	.715	.283	.838
	Within Groups		500.251	198	2.527		
	Total		502.396	201			
Sanctity (Positive) * Platform	Between Groups	(Combined)	1.630	3	.543	.541	.655
	Within Groups		199.082	198	1.005		
	Total		200.713	201			
Liberty (Positive) * Platform	Between Groups	(Combined)	4.211	3	1.404	1.478	.222
	Within Groups		188.106	198	.950		
	Total		192.317	201			
Harm (Negative) * Platform	Between Groups	(Combined)	5.287	3	1.762	1.001	.393
	Within Groups		348.500	198	1.760		
	Total		353.787	201			
Cheating (Negative) * Platform	Between Groups	(Combined)	2.562	3	.854	.648	.585
	Within Groups		261.042	198	1.318		
	Total		263.604	201			
Betrayal (Negative) * Platform	Between Groups	(Combined)	9.404	3	3.135	1.319	.269
	Within Groups		470.502	198	2.376		
	Total		479.906	201			
Subversion (Negative) * Platform	Between Groups	(Combined)	1.030	3	.343	.474	.701
	Within Groups		143.366	198	.724		
	Total		144.396	201			
Degradation (Negative) * Platform	Between Groups	(Combined)	.766	3	.255	.422	.737
	Within Groups		119.813	198	.605		
	Total		120.579	201			
Oppression (Negative) * Platform	Between Groups	(Combined)	1.398	3	.466	.386	.763
	Within Groups		239.003	198	1.207		
	Total		240.401	201			

The Table 4.71 states that the ANOVA analysis of *Choota Bheem* across different platforms—Dish TV, YouTube, OTT and multiple sources—reveals minimal variation in children’s moral perceptions. The “Care” dimension ($F = .606$, $p = .612$) and “Fairness” ($F = 1.844$, $p = .140$) show no major difference, indicating empathy and justice are understood similarly across viewing platforms. “Loyalty” ($F = .806$, $p = .492$) and “Authority” ($F = .283$, $p = .838$) reflect equal moral consistency in understanding friendship and respect for order. “Sanctity” ($F = .541$, $p = .655$) and “Liberty” ($F = 1.478$, $p = .222$) demonstrate balanced moral awareness of purity and independence. Negative aspects like “Harm” ($F = 1.001$, $p = .393$) and “Cheating” ($F = .648$, $p = .585$) show uniform moral rejection across platforms. “Betrayal” ($F = 1.319$, $p = .269$) displays a mild but non-significant variation, suggesting similar recognition of loyalty breaches. “Subversion” ($F = .474$, $p = .701$), “Degradation” ($F = .422$, $p = .737$) and “Oppression” ($F = .386$, $p = .763$) reveal stable moral disapproval of unethical behavior. The results indicate that moral understanding through *Choota Bheem* remains consistent across all platforms, emphasizing its universal moral clarity and appeal to children regardless of how they access the content.

Table 4.72 ANOVA of Moral Perception in frequency of watching in Choota Bheem

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Care (Positive) * How Often You Watch	Between Groups	(Combined)	.288	2	.144	.114	.892
	Within Groups		251.791	199	1.265		
	Total		252.079	201			
Fairness (Positive) * How Often You Watch	Between Groups	(Combined)	2.938	2	1.469	1.026	.360
	Within Groups		284.963	199	1.432		
	Total		287.901	201			
Loyalty (Positive) * How Often You Watch	Between Groups	(Combined)	10.648	2	5.324	2.894	.058
	Within Groups		366.110	199	1.840		
	Total		376.757	201			
Authority (Positive) * How Often You Watch	Between Groups	(Combined)	6.186	2	3.093	1.240	.291
	Within Groups		496.210	199	2.494		
	Total		502.396	201			
Sanctity (Positive) * How Often You Watch	Between Groups	(Combined)	1.258	2	.629	.628	.535
	Within Groups		199.455	199	1.002		
	Total		200.713	201			
Liberty (Positive) * How Often You Watch	Between Groups	(Combined)	2.442	2	1.221	1.279	.280
	Within Groups		189.875	199	.954		
	Total		192.317	201			
Harm (Negative) * How Often You Watch	Between Groups	(Combined)	2.316	2	1.158	.656	.520
	Within Groups		351.471	199	1.766		
	Total		353.787	201			
Cheating (Negative) * How Often You Watch	Between Groups	(Combined)	1.417	2	.708	.538	.585
	Within Groups		262.187	199	1.318		
	Total		263.604	201			
Betrayal (Negative) * How Often You Watch	Between Groups	(Combined)	14.803	2	7.401	3.167	.044
	Within Groups		465.103	199	2.337		
	Total		479.906	201			
Subversion (Negative) * How Often You Watch	Between Groups	(Combined)	1.482	2	.741	1.032	.358
	Within Groups		142.914	199	.718		
	Total		144.396	201			
Degradation (Negative) * How Often You Watch	Between Groups	(Combined)	.469	2	.235	.389	.678
	Within Groups		120.110	199	.604		
	Total		120.579	201			
Oppression (Negative) * How Often You Watch	Between Groups	(Combined)	.269	2	.135	.112	.894
	Within Groups		240.132	199	1.207		
	Total		240.401	201			

From the above Table 4.72 it has been found The ANOVA analysis examining how frequently children watch *Choota Bheem* reveals slight but meaningful differences in moral perception. “Care” ($F = .114$, $p = .892$) and “Fairness” ($F = 1.026$, $p = .360$) show consistent emotional and ethical understanding across viewing frequencies. “Loyalty” ($F = 2.894$, $p = .058$) approaches significance, indicating that regular viewers may develop stronger attachments to characters and value friendships more deeply. “Authority” ($F = 1.240$, $p = .291$) and “Sanctity” ($F = .628$, $p = .535$) show stability, reflecting equal appreciation for discipline and purity regardless of viewing habit. “Liberty” ($F = 1.279$, $p = .280$) suggests that the idea of freedom is interpreted uniformly. Negative values such as “Harm” ($F = .656$, $p = .520$) and “Cheating” ($F = .538$, $p = .585$) remain similar across groups, showing consistent rejection of unethical actions. Importantly, “Betrayal” ($F = 3.167$, $p = .044$) shows a significant difference, implying that frequency of watching affects sensitivity to disloyalty and emotional deception. “Subversion” ($F = 1.032$, $p = .358$), “Degradation” ($F = .389$, $p = .678$) and “Oppression” ($F = .112$, $p = .894$) indicate steady moral disapproval across all viewers. These findings emphasize that while most moral traits remain stable, loyalty and betrayal perceptions strengthen with increased exposure to *Choota Bheem*.

Table 4.73 ANOVA of Moral Perception in frequency of watching on weekdays in Choota Bheem

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Care (Positive) * Time Spent Watching on Weekdays	Between Groups	(Combined)	3.149	3	1.050	.835	.476
	Within Groups		248.930	198	1.257		
	Total		252.079	201			
Fairness (Positive) * Time Spent Watching on Weekdays	Between Groups	(Combined)	5.346	3	1.782	1.249	.293
	Within Groups		282.555	198	1.427		
	Total		287.901	201			
Loyalty (Positive) * Time Spent Watching on Weekdays	Between Groups	(Combined)	10.371	3	3.457	1.868	.136
	Within Groups		366.386	198	1.850		
	Total		376.757	201			
Authority (Positive) * Time Spent Watching on Weekdays	Between Groups	(Combined)	6.092	3	2.031	.810	.490
	Within Groups		496.304	198	2.507		
	Total		502.396	201			
Sanctity (Positive) * Time Spent Watching on Weekdays	Between Groups	(Combined)	7.081	3	2.360	2.414	.068
	Within Groups		193.632	198	.978		
	Total		200.713	201			
Liberty (Positive) * Time Spent Watching on Weekdays	Between Groups	(Combined)	4.539	3	1.513	1.595	.192
	Within Groups		187.778	198	.948		
	Total		192.317	201			
Harm (Negative) * Time Spent Watching on Weekdays	Between Groups	(Combined)	4.400	3	1.467	.831	.478
	Within Groups		349.387	198	1.765		
	Total		353.787	201			
Cheating (Negative) * Time Spent Watching on Weekdays	Between Groups	(Combined)	.292	3	.097	.073	.974
	Within Groups		263.312	198	1.330		
	Total		263.604	201			
Betrayal (Negative) * Time Spent Watching on Weekdays	Between Groups	(Combined)	.915	3	.305	.126	.945
	Within Groups		478.991	198	2.419		
	Total		479.906	201			
Subversion (Negative) * Time Spent Watching on Weekdays	Between Groups	(Combined)	1.248	3	.416	.575	.632
	Within Groups		143.148	198	.723		
	Total		144.396	201			
Degradation (Negative) * Time Spent Watching on Weekdays	Between Groups	(Combined)	1.886	3	.629	1.049	.372
	Within Groups		118.693	198	.599		
	Total		120.579	201			
Oppression (Negative) * Time Spent Watching on Weekdays	Between Groups	(Combined)	.946	3	.315	.261	.854
	Within Groups		239.455	198	1.209		
	Total		240.401	201			

The Table 4.73 indicates the ANOVA results examining weekday viewing time for Choota Bheem highlight steady moral perceptions with selective sensitivity across values. “Care” ($F = .835$, $p = .476$) and “Fairness” ($F = 1.249$, $p = .293$) show consistent empathy and justice across viewing durations, indicating balanced moral internalization. “Loyalty” ($F = 1.868$, $p = .136$) trends toward significance, implying that extended exposure may deepen the emotional attachment to friendship themes. “Authority” ($F = .810$, $p = .490$) reflects uniform recognition of discipline, while “Sanctity” ($F = 2.414$, $p = .068$) nears significance, suggesting that moral purity strengthens slightly with moderate viewing. “Liberty” ($F = 1.595$, $p = .192$) shows minimal fluctuation, revealing stable views on freedom. Among negative values, “Harm” ($F = .831$, $p = .478$) and “Cheating” ($F = .073$, $p = .974$) display uniform moral rejection across all durations. “Betrayal” ($F = .126$, $p = .945$) remains unaffected by time, showing equal emotional response toward disloyalty. “Subversion” ($F = .575$, $p = .632$), “Degradation” ($F = 1.049$, $p = .372$) and “Oppression” ($F = .261$, $p = .854$) remain consistent, indicating similar disapproval of defiance, immorality and dominance. These findings reveal that weekday viewing time exerts minimal impact on moral interpretation, though loyalty and sanctity slightly intensify with moderate engagement.

Table 4.74 ANOVA of Moral Perception in frequency of watching on holidays in Choota Bheem

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Care (Positive) * Time Spent Watching on Holidays	Between Groups	(Combined)	2.289	3	.763	.605	.613
	Within Groups		249.790	198	1.262		
	Total		252.079	201			
Fairness (Positive) * Time Spent Watching on Holidays	Between Groups	(Combined)	4.194	3	1.398	.976	.405
	Within Groups		283.707	198	1.433		
	Total		287.901	201			
Loyalty (Positive) * Time Spent Watching on Holidays	Between Groups	(Combined)	4.307	3	1.436	.763	.516
	Within Groups		372.451	198	1.881		
	Total		376.757	201			
Authority (Positive) * Time Spent Watching on Holidays	Between Groups	(Combined)	6.418	3	2.139	.854	.466
	Within Groups		495.978	198	2.505		
	Total		502.396	201			
Sanctity (Positive) * Time Spent Watching on Holidays	Between Groups	(Combined)	4.962	3	1.654	1.673	.174
	Within Groups		195.751	198	.989		
	Total		200.713	201			
Liberty (Positive) * Time Spent Watching on Holidays	Between Groups	(Combined)	3.917	3	1.306	1.372	.252
	Within Groups		188.400	198	.952		
	Total		192.317	201			
Harm (Negative) * Time Spent Watching on Holidays	Between Groups	(Combined)	8.021	3	2.674	1.531	.208
	Within Groups		345.766	198	1.746		
	Total		353.787	201			
Cheating (Negative) * Time Spent Watching on Holidays	Between Groups	(Combined)	4.524	3	1.508	1.152	.329
	Within Groups		259.080	198	1.308		
	Total		263.604	201			
Betrayal (Negative) * Time Spent Watching on Holidays	Between Groups	(Combined)	5.940	3	1.980	.827	.480
	Within Groups		473.966	198	2.394		
	Total		479.906	201			
Subversion (Negative) * Time Spent Watching on Holidays	Between Groups	(Combined)	.409	3	.136	.188	.905
	Within Groups		143.987	198	.727		
	Total		144.396	201			
Degradation (Negative) * Time Spent Watching on Holidays	Between Groups	(Combined)	3.793	3	1.264	2.144	.096
	Within Groups		116.786	198	.590		
	Total		120.579	201			
Oppression (Negative) * Time Spent Watching on Holidays	Between Groups	(Combined)	.834	3	.278	.230	.876
	Within Groups		239.567	198	1.210		
	Total		240.401	201			

The Table 4.74 highlights The ANOVA analysis exploring holiday viewing duration in Choota Bheem indicates stable moral comprehension with few emerging sensitivities. “Care” ($F = .605$, $p = .613$) and “Fairness” ($F = .976$, $p = .405$) show consistent empathy and ethical balance across different watching durations. “Loyalty” ($F = .763$, $p = .516$) and “Authority” ($F = .854$, $p = .466$) remain unaffected, implying equal appreciation for friendship and leadership. “Sanctity” ($F = 1.673$, $p = .174$) trends toward significance, suggesting that moderate viewing may enhance perceptions of purity and righteousness. “Liberty” ($F = 1.372$, $p = .252$) reflects a stable understanding of independence across viewers. Negative dimensions such as “Harm” ($F = 1.531$, $p = .208$) and “Cheating” ($F = 1.152$, $p = .329$) demonstrate consistent disapproval of unethical acts, regardless of viewing time. “Betrayal” ($F = .827$, $p = .480$) also remains uniform, showing equal emotional responses to disloyalty. “Subversion” ($F = .188$, $p = .905$) is least affected, reflecting low tolerance for disobedience across groups. “Degradation” ($F = 2.144$, $p = .096$) approaches significance, implying longer holiday viewing may slightly heighten awareness of moral decline. “Oppression” ($F = .230$, $p = .876$) remains constant, showing shared sensitivity toward fairness. The findings suggest that while most values remain steady, sanctity and degradation become more prominent with increased leisure-time exposure.

4.6 STRUCTURAL EQUATION MODEL OF CHOOTA BHEEM

The Choota Bheem model is recursive, which means all causal paths are unidirectional, reducing risks of identification issues. A sample size of 202 supports adequate statistical power for structural equation modeling.

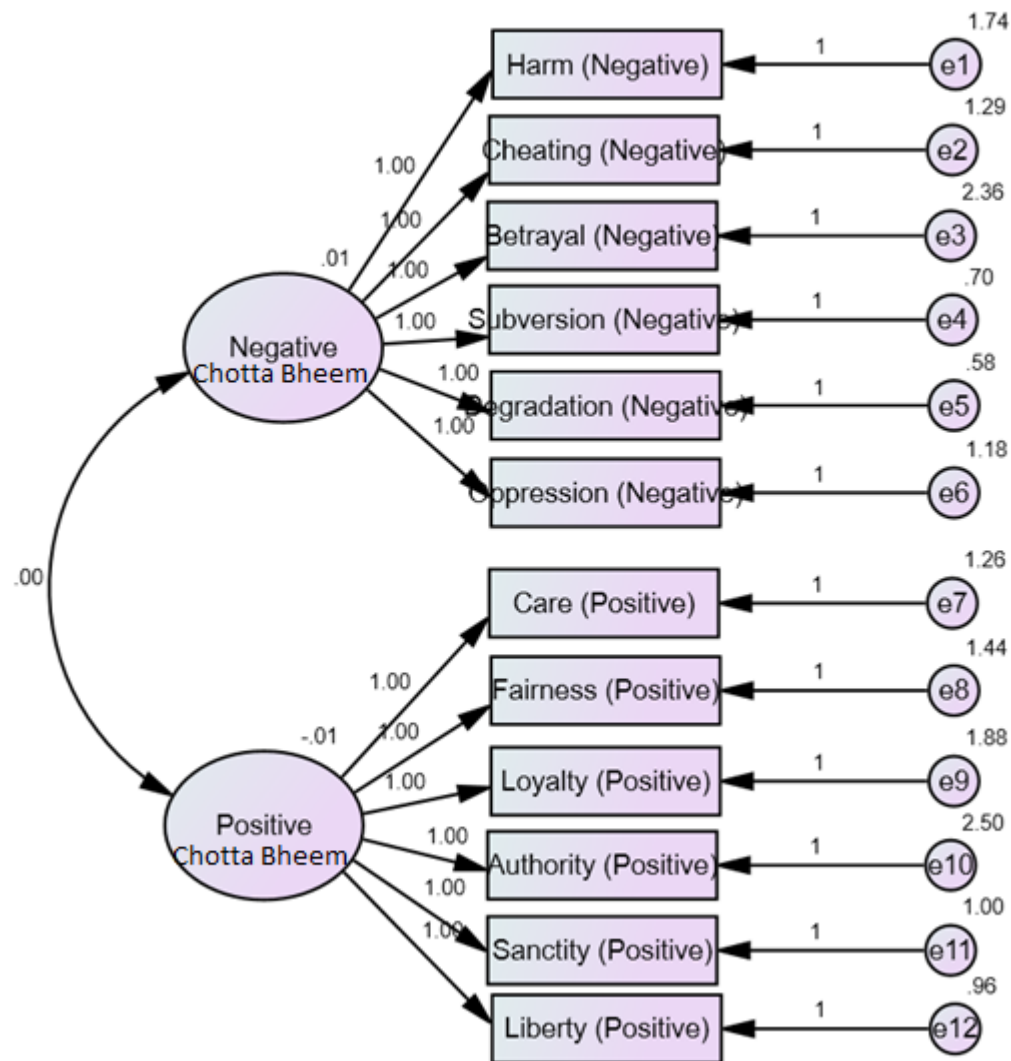


Fig. 4.1 SEM model of Choota Bheem

The Fig. 4.1 illustrates the model contains 26 variables, with 12 observed endogenous items capturing both positive and negative constructs. Negative indicators include Harm, Cheating, Betrayal, Subversion, Degradation and Oppression, while positive indicators cover Care, Fairness, Loyalty, Authority, Sanctity and Liberty. Two unobserved latent constructs, labeled Positive and Negative, form the structural backbone of the model. Measurement errors are represented by twelve error terms (e1–e12), ensuring reliability by accounting for unexplained variance in observed items. In total, there are 14 unobserved variables, reflecting both latent constructs and error terms, alongside the 12 observed items. The classification of 14 variables as exogenous highlights the model’s reliance on latent dimensions and residual components to explain responses. This setup effectively separates positive and negative moral domains, allowing for a comprehensive exploration of children’s interpretation of values in Choota Bheem.

Table 4.75 Parameter Summary of Choota Bheem

	Weights	Covariances	Variances	Means	Intercepts	Total
Fixed	24	0	0	0	0	24
Labeled	0	0	0	0	0	0
Unlabeled	0	1	14	0	0	15
Total	24	1	14	0	0	39

The Table 4.75 summary shows 24 fixed weights, 1 covariance and 14 variances, giving a total of 39 estimated parameters. No labeled parameters were defined, showing reliance on default identification. This highly constrained structure enhances estimation stability but reduces the ability to capture true variability. The distribution reflects a simplified model for testing directional paths. Such structure is efficient but may not account for complex relationships. The model may sacrifice representational richness for parsimony. This approach is suitable for baseline testing but needs adjustments for improved accuracy. Data-specific constraints may offer a better reflection of reality.

The model converged successfully, with estimation reaching the required minimum. Out of 78 distinct sample moments, 15 parameters were estimated, producing 63 degrees of freedom,

confirming an over-identified structure. The log likelihood function yielded a value of 3028.123, indicating a sizable discrepancy between observed and estimated covariances. With 15 estimated parameters, the model reflects a relatively constrained yet stable specification.

Table 4.76 Assessment of Normality

Variable	min	max	skew	c.r.	kurtosis	c.r.
Liberty Positive	5.000	10.000	-.101	-.586	-.466	-1.351
Sanctity Positive	8.000	14.000	-.590	-3.424	1.424	4.132
Authority Positive	8.000	15.000	-.723	-4.192	.006	.018
Loyalty Positive	8.000	15.000	-.949	-5.505	.464	1.345
Fairness Positive	5.000	10.000	-.770	-4.468	.141	.409
Care Positive	10.000	15.000	-.926	-5.371	.719	2.086
Oppression Negative	8.000	13.000	-.944	-5.480	.491	1.424
Degradation Negative	2.000	6.000	.517	3.002	.683	1.983
Subversion Negative	2.000	7.000	.715	4.147	.837	2.427
Betrayal Negative	4.000	12.000	-.352	-2.043	-.002	-.006
Cheating Negative	5.000	10.000	-.324	-1.881	-.486	-1.411
Harm Negative	5.000	10.000	.884	5.129	-.375	-1.087
Multivariate					3.764	1.459

The Table 4.76 summarize Item-level skewness and kurtosis values showed deviations, with several indicators displaying significant departures from normality. Positive constructs like Care, Loyalty and Sanctity were negatively skewed, while negative constructs such as Degradation and Subversion displayed positive skew. Multivariate skewness and kurtosis also indicated departures, suggesting non-normal distribution. These patterns suggest that moral indicators are not symmetrically distributed in children's perception. Such non-normality may affect estimation accuracy in maximum likelihood methods. The findings highlight heterogeneity in how moral values are internalized. Data transformation or robust estimation could improve reliability. Addressing distribution issues may stabilize latent estimates.

Table 4.77 Regression Weights of Choota Bheem

			Estimate
Harm Negative	<---	Negative	1.000
Cheating Negative	<---	Negative	1.000
Betrayal Negative	<---	Negative	1.000
Subversion Negative	<---	Negative	1.000
Degradation Negative	<---	Negative	1.000
Oppression Negative	<---	Negative	1.000
Care Positive	<---	Positive	1.000
Fairness Positive	<---	Positive	1.000
Loyalty Positive	<---	Positive	1.000
Authority Positive	<---	Positive	1.000
Sanctity Positive	<---	Positive	1.000
Liberty Positive	<---	Positive	1.000

The Table 4.77 explains All indicators were constrained to 1.000, ensuring identification across both positive and negative constructs. This uniform weighting promotes statistical stability but reduces insights into varying indicator strength. The lack of differentiated loadings limits interpretation of item-specific contributions. While items contribute to latent constructs, the uniformity masks their true relative importance. This approach is suitable for constrained testing but not for nuanced measurement. The mapping between items and latent factors is clear, but lacks depth. Revising the model to free selected loadings could improve construct validity. Item-specific differences deserve exploration to enhance understanding.

Table 4.78 Covariances of Choota Bheem

Covariances			Estimate	S.E.	C.R.	P
Negative	<-->	Positive	-.001	.014	-.075	.941

The Table 4.78 says the covariance between Positive and Negative constructs was $-.001$ ($p = .941$), indicating no significant association. This suggests that moral values in this cartoon are viewed independently by children. The estimate supports the theoretical argument of separation between value domains. Non-significance affirms clear distinction in perception. Such results align with models positing independence of moral domains. While insignificant,

the result adds clarity about distinct pathways. This independence may strengthen the measurement of constructs individually. However, it restricts the possibility of cross-domain influence. Testing alternative specifications could confirm this independence.

Table 4.79 Variances of Choota Bheem

Variances	Estimate	S.E.	C.R.	P
Negative	.015	.021	.710	.478
Positive	-.011	.024	-.474	.635
e1	1.741	.175	9.922	***
e2	1.288	.132	9.763	***
e3	2.361	.238	9.940	***
e4	.699	.074	9.464	***
e5	.582	.062	9.331	***
e6	1.176	.120	9.809	***
e7	1.264	.130	9.745	***
e8	1.437	.145	9.936	***
e9	1.880	.190	9.905	***
e10	2.500	.250	10.007	***
e11	1.001	.101	9.951	***
e12	.961	.097	9.864	***

The Table 4.79 demonstrate variance estimates showed instability, with Positive estimated at – .011 and Negative at .015. A warning flagged the covariance matrix as not positive definite. This indicates serious estimation issues or potential mis-specification. Such problems reduce confidence in latent-level findings. Error variances for items (e1–e12) were stable, significant and large, supporting reliability at item level. The contrast between stable residuals and unstable latent variances highlights structural weaknesses. Such anomalies require attention in re-specification. Stronger parameter constraints or alternative estimation methods could correct these issues.

Table 4.80 Model Fit Tables (1–3) of Choota Bheem

Index	Value	Interpretation
NPAR (Number of Parameters)	15	Represents the estimated parameters in the model.
RMR (Root Mean Square Residual)	0.092	≈ Marginal fit; < .08 is preferred (Hu & Bentler, 1999).
GFI (Goodness of Fit Index)	0.946	✓ Good fit; values ≥ .90 are acceptable (Bentler& Bonett, 1980; Kline, 2016).
AGFI (Adjusted Goodness of Fit Index)	1	✓ Excellent fit; closer to 1 = stronger model adequacy (Schermmelleh-Engel et al., 2003).
AIC (Akaike Information Criterion)	3058.123	✓ Useful for model comparison; lower AIC = better fit (Burnham& Anderson, 2004).
BCC (Browne–Cudeck Criterion)	3060.197	✓ Similar to AIC, penalizes complexity; lower is preferred (Browne& Cudeck, 1993).
BIC (Bayesian Information Criterion)	3107.747	✓ Lower values indicate better fit; stronger penalty for complexity (Kass& Raftery, 1995).
CAIC (Consistent AIC)	3122.747	✓ Stricter criterion; lowest value among competing models is best (Kass& Raftery, 1995).

The above Table 4.80 represents the chi-square statistic was high, which is expected in complex SEM models and large samples; therefore, greater emphasis was placed on alternative fit indices.. GFI (0.946) and AGFI (1.000) pointed to strong descriptive and adjusted adequacy. PGFI, however, was inflated to unusable levels. Comparative indices (AIC = 3058.123, BCC = 3060.197, BIC = 3107.747, CAIC = 3122.747) offered comparative utility across models. The indices suggest strengths in descriptive adequacy but weaknesses in global structural correspondence. PGFI were excluded from detailed interpretation due to abnormal inflation and limited interpretive value.

4.6.1 SHINCHAN

The age-wise descriptive analysis of Shinchan reveals nuanced variations in how children aged 7 to 11 perceive moral and behavioral values. “Care” showed a steady mean across all groups, peaking slightly at age 9 (Mean = 11.625), suggesting that empathy matures during middle childhood.

Table 4.81 SHINCHAN – Descriptive Analysis (Age-wise Moral Dimensions)

Descriptive analysis													
Age		Care Positive	Harm Negative	Fairness Positive	Cheating Negative	Loyalty Positive	Betrayal Negative	Authority Positive	Subversion Negative	Sanctity Positive	Degradation Negative	Liberty Positive	Oppression Negative
7Years	Mean	11.722	4.907	4.370	7.167	6.463	6.704	6.241	6.111	8.833	3.704	5.222	10.20
	N	54	54	54	54	54	54	54	54	54	54	54	54
	Std. Deviation	1.5224	.2926	1.2483	1.4109	1.0040	.7430	1.0267	.9042	.8633	.5366	.8165	.786
8Years	Mean	11.518	4.839	4.696	7.321	6.571	6.839	6.107	6.089	8.536	3.464	5.286	10.30
	N	56	56	56	56	56	56	56	56	56	56	56	56
	Std. Deviation	1.2648	.3706	1.0255	1.3765	1.0763	.6544	1.0562	.9775	1.0438	.6314	.7315	.971
9Years	Mean	11.625	4.958	4.583	7.167	6.875	6.667	6.000	5.833	8.833	3.604	5.250	10.15
	N	48	48	48	48	48	48	48	48	48	48	48	48
	Std. Deviation	1.2484	.2019	1.1267	1.3262	1.0237	.7810	.8251	.8588	.8833	.5739	.6358	.714
10Years	Mean	11.517	4.862	4.483	7.621	6.931	6.586	6.448	5.862	8.931	3.448	5.172	10.52
	N	29	29	29	29	29	29	29	29	29	29	29	29
	Std. Deviation	1.0896	.3509	.9111	1.3473	.9611	.6823	1.4037	1.0255	.9232	.6317	.6584	.738
11Years	Mean	11.400	4.867	4.867	7.733	6.667	6.933	6.333	6.200	8.667	3.000	5.200	10.60
	N	15	15	15	15	15	15	15	15	15	15	15	15
	Std. Deviation	1.3522	.3519	1.1255	1.4376	.9759	.5936	1.1751	.6761	1.1751	.6547	.8619	.632
Total	Mean	11.589	4.891	4.564	7.317	6.673	6.733	6.183	6.010	8.752	3.525	5.238	10.29
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.3099	.3123	1.1055	1.3745	1.0281	.7108	1.0656	.9196	.9558	.6164	.7282	.816

The above Table 4.81 shows “Harm” remained uniformly high across ages (≈ 4.9), indicating consistent recognition of harmful behavior as wrong. “Fairness” reached its highest value at age 11 (Mean = 4.867), reflecting a growing sense of justice and equity among older viewers. “Cheating” increased from 7.167 at age 7 to 7.733 at age 11, showing that older children are more aware of deceitful behaviors depicted in the show. “Loyalty” improved with age, peaking at 10 years (Mean = 6.931), suggesting that older children appreciate friendship and dependability more strongly. “Betrayal” was notably high at age 11 (Mean = 6.933), implying emotional awareness of disloyalty grows with maturity. “Authority” remained stable around

6.2, indicating consistent respect for rules. “Subversion” scores were slightly lower for ages 9 and 10, showing mild acceptance of playful disobedience. “Sanctity” remained high across ages (≈ 8.7 – 8.9), representing strong moral purity values. “Degradation” declined with age, from 3.7 at age 7 to 3.0 at age 11, suggesting increasing moral clarity. “Liberty” hovered around 5.2, indicating stable personal independence, while “Oppression” rose slightly with age, peaking at 10.60, reflecting developing social awareness about fairness and dominance among older viewers.

Table 4.82 SHINCHAN – Descriptive Analysis (Gender-wise Moral Dimensions)

Descriptive analysis													
Gender		Care Positive	Harm Negative	Fairness Positive	Cheating Negative	Loyalty Positive	Betrayal Negative	Authority Positive	Subversion Negative	Sanctity Positive	Degradation Negative	Liberty Positive	Oppression Negative
Male	Mean	11.571	4.944	4.484	7.365	6.730	6.667	6.135	5.944	8.675	3.556	5.294	10.31
	N	126	126	126	126	126	126	126	126	126	126	126	126
	Std. Deviation	1.3649	.2300	1.0487	1.3659	1.1129	.7266	1.1125	.9060	.9784	.5873	.7383	.795
Female	Mean	11.618	4.803	4.697	7.237	6.579	6.842	6.263	6.118	8.882	3.474	5.145	10.26
	N	76	76	76	76	76	76	76	76	76	76	76	76
	Std. Deviation	1.2217	.4007	1.1891	1.3940	.8681	.6743	.9848	.9376	.9087	.6628	.7062	.854
Total	Mean	11.589	4.891	4.564	7.317	6.673	6.733	6.183	6.010	8.752	3.525	5.238	10.29
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.3099	.3123	1.1055	1.3745	1.0281	.7108	1.0656	.9196	.9558	.6164	.7282	.816

The above Table 4.82 inferred the gender-wise analysis of *Shinchan* reveals subtle differences in how male and female viewers perceive moral and behavioral attributes. “Care” showed nearly identical means (Male = 11.571; Female = 11.618), indicating equal emotional empathy toward others. “Harm” was slightly higher among males (4.944) compared to females (4.803), suggesting that boys display stronger awareness of harmful actions. “Fairness” was higher for females (4.697) than males (4.484), reflecting that girls are slightly more sensitive to justice and equality. “Cheating” showed a marginally higher mean among boys (7.365), implying that male viewers are more responsive to deceitful behaviors in the show. “Loyalty” was greater among males (6.730), suggesting deeper attachment to friendship and group dynamics. “Betrayal” scored higher for females (6.842), showing that they respond more emotionally to disloyalty and broken trust. “Authority” was higher for girls (6.263), suggesting that female viewers may show greater respect for discipline and structured behavior. “Subversion” was

slightly higher among females (6.118), indicating openness to questioning or challenging norms. “Sanctity” scored higher for females (8.882), showing stronger moral reverence and purity values. “Degradation” was slightly lower among females (3.474), highlighting firmer disapproval of immoral acts. “Liberty” remained similar across genders, though slightly higher in males (5.294), showing a marginally greater sense of independence. “Oppression” was nearly identical across groups, with males (10.31) slightly more responsive to unfair dominance, suggesting similar moral maturity among both genders with nuanced emotional distinctions.

Table 4.83 SHINCHAN – Descriptive Analysis (Medium of Watching and Moral Dimensions)

Descriptive analysis													
Medium of Watching		Care Positive	Harm Negative	Fairness Positive	Cheating Negative	Loyalty Positive	Betrayal Negative	Authority Positive	Subversion Negative	Sanctity Positive	Degradation Negative	Liberty Positive	Oppression Negative
TV	Mean	11.452	4.849	4.507	7.493	6.726	6.685	6.123	6.014	8.521	3.616	5.219	10.27
	N	73	73	73	73	73	73	73	73	73	73	73	73
	Std. Deviation	1.3233	.3602	1.0557	1.3450	1.0036	.6847	1.1896	.9051	.9296	.5923	.7312	.821
Mobile	Mean	11.590	4.928	4.711	7.253	6.651	6.687	6.120	6.024	8.916	3.434	5.265	10.29
	N	83	83	83	83	83	83	83	83	83	83	83	83
	Std. Deviation	1.3070	.2605	1.2150	1.3237	1.0756	.6794	1.0288	.8692	.9526	.6284	.6455	.758
Computer	Mean	11.786	4.857	4.357	7.714	6.857	6.857	5.929	6.429	8.429	3.429	5.143	9.71
	N	14	14	14	14	14	14	14	14	14	14	14	14
	Std. Deviation	1.3114	.3631	1.0082	1.5407	.8644	.5345	.9169	1.0163	.7559	.7559	1.0271	.994
All	Mean	11.813	4.906	4.406	6.906	6.531	6.906	6.594	5.781	9.000	3.594	5.250	10.59
	N	32	32	32	32	32	32	32	32	32	32	32	32
	Std. Deviation	1.3060	.2961	.9456	1.4449	1.0468	.8930	.8370	1.0075	.9837	.5599	.8032	.756
Total	Mean	11.589	4.891	4.564	7.317	6.673	6.733	6.183	6.010	8.752	3.525	5.238	10.29
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.3099	.3123	1.1055	1.3745	1.0281	.7108	1.0656	.9196	.9558	.6164	.7282	.816

The Table 4.83 states that the descriptive analysis of *Shinchan* across different viewing mediums—TV, mobile, computer and all combined—reveals how screen type influences moral understanding. “Care” was highest among viewers using all media (Mean = 11.813), indicating that multiple exposure sources strengthen empathy and compassion. “Harm” remained consistent across mediums (≈ 4.9), showing stable recognition of harmful actions.

“Fairness” peaked for mobile users (4.711), suggesting that mobile-based engagement enhances sensitivity to justice and equality. “Cheating” was highest among computer users (7.714), implying digital viewers are more alert to dishonesty in narrative contexts. “Loyalty” reached its maximum among computer users (6.857), reflecting that interactive viewing fosters attachment to friendship values. “Betrayal” showed similar results (6.857), reinforcing emotional understanding of trust across digital devices. “Authority” was strongest for viewers using all platforms (6.594), showing that multiple viewing experiences enhance respect for discipline and structure. “Subversion” was highest for computer users (6.429), indicating that tech-savvy audiences show mild tolerance toward playful rule-breaking. “Sanctity” peaked among multi-platform users (9.000), demonstrating stronger moral reverence with broader exposure. “Degradation” remained consistently low (≈ 3.5), confirming rejection of unethical actions. “Liberty” varied slightly, with TV and all-media viewers showing similar independence values (≈ 5.2). “Oppression” was notably highest among all-media viewers (10.59), suggesting that diverse media experiences deepen moral awareness of fairness and social dominance. These findings indicate that digital and multi-platform exposure enhances moral diversity and critical perception in young *Shinchan* audiences.

Table 4.84 SHINCHAN – Descriptive Analysis (Platform-wise Moral Dimensions)

Descriptive analysis													
Platform		Care Positive	Harm Negative	Fairness Positive	Cheating Negative	Loyalty Positive	Betrayal Negative	Authority Positive	Subversion Negative	Sanctity Positive	Degradation Negative	Liberty Positive	Oppression Negative
Dish TV	Mean	11.746	4.881	4.542	6.966	6.542	6.627	6.271	6.220	8.610	3.610	5.254	10.34
	N	59	59	59	59	59	59	59	59	59	59	59	59
	Std. Deviation	1.2539	.3261	1.2638	1.3386	.8968	.7168	1.1115	.8919	.8909	.5576	.7333	.757
Youtube	Mean	11.629	4.876	4.562	7.494	6.730	6.753	6.112	5.899	8.843	3.506	5.270	10.24
	N	89	89	89	89	89	89	89	89	89	89	89	89
	Std. Deviation	1.3176	.3310	1.0655	1.3991	1.1156	.7580	1.0600	.9299	.9758	.6593	.7502	.892
OTT Platform	Mean	11.600	4.950	4.550	7.800	6.950	6.700	6.350	6.050	8.500	3.550	5.150	10.20
	N	20	20	20	20	20	20	20	20	20	20	20	20
	Std. Deviation	1.2312	.2236	.8256	1.1517	.8256	.4702	1.2680	.9445	.9459	.5104	.7452	.834
All	Mean	11.206	4.912	4.618	7.176	6.588	6.882	6.118	5.912	8.912	3.412	5.176	10.41
	N	34	34	34	34	34	34	34	34	34	34	34	34
	Std. Deviation	1.4095	.2879	1.1014	1.3811	1.1042	.6860	.8796	.9001	.9960	.6568	.6729	.701
Total	Mean	11.589	4.891	4.564	7.317	6.673	6.733	6.183	6.010	8.752	3.525	5.238	10.29
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.3099	.3123	1.1055	1.3745	1.0281	.7108	1.0656	.9196	.9558	.6164	.7282	.816

From the above Table 4.84 it has been found the platform-wise descriptive analysis of *Shinchan* demonstrates how different streaming sources influence children's moral and behavioral interpretations. "Care" was highest among Dish TV viewers (Mean = 11.746), suggesting that traditional TV viewing fosters stronger empathy through regular storytelling structure. "Harm" values were uniformly high across platforms (≈ 4.9), showing equal awareness of harmful behavior. "Fairness" remained balanced, with the highest recognition among viewers using all platforms (4.618), indicating that multiple viewing modes enhance moral reasoning on equality. "Cheating" peaked on OTT platforms (7.800), suggesting that selective, on-demand content strengthens sensitivity to dishonest actions. "Loyalty" was strongest among OTT viewers (6.950), implying deeper engagement with friendship and trust themes. "Betrayal" scored slightly higher for multi-platform users (6.882), showing they connect emotionally to acts of disloyalty. "Authority" was most valued on OTT (6.350), suggesting exposure to structured narratives promotes respect for discipline. "Subversion" remained consistent across platforms (≈ 6.0), reflecting mild acceptance of playful disobedience central to *Shinchan*'s humor. "Sanctity" reached its peak among multi-platform viewers (8.912), denoting moral reverence strengthened by diverse media exposure. "Degradation" stayed low (≈ 3.5), indicating disapproval of immoral or crude behavior across audiences. "Liberty" averaged around 5.2, with slight emphasis among Dish TV viewers, reflecting independence balanced with social norms. "Oppression" values were slightly higher in multi-platform viewers (10.41), suggesting heightened awareness of social fairness. These findings reveal that while all platforms convey moral lessons effectively, OTT and multi-platform exposure evoke deeper moral reflection and emotional comprehension among young *Shinchan* audiences.

Table 4.85 SHINCHAN – Descriptive Analysis (How Often You Watch and Moral Dimensions)

Descriptive analysis													
How often you watch		Care Positive	Harm Negative	Fairness Positive	Cheating Negative	Loyalty Positive	Betrayal Negative	Authority Positive	Subversion Negative	Sanctity Positive	Degradation Negative	Liberty Positive	Oppression Negative
Often	Mean	11.594	4.897	4.560	7.269	6.663	6.720	6.211	5.983	8.754	3.503	5.229	10.33
	N	175	175	175	175	175	175	175	175	175	175	175	175
	Std. Deviation	1.3266	.3046	1.0910	1.3779	1.0146	.7082	1.0859	.9064	.9721	.6331	.7383	.812
Sometimes	Mean	11.500	4.864	4.545	7.591	6.818	6.864	6.045	6.136	8.682	3.727	5.364	9.91
	N	22	22	22	22	22	22	22	22	22	22	22	22
	Std. Deviation	1.1852	.3513	1.2239	1.3683	1.0970	.7743	.8985	1.0372	.8387	.4558	.6580	.750
Rarely	Mean	11.800	4.800	4.800	7.800	6.400	6.600	5.800	6.400	9.000	3.400	5.000	10.60
	N	5	5	5	5	5	5	5	5	5	5	5	5
	Std. Deviation	1.4832	.4472	1.3038	1.3038	1.3416	.5477	1.0954	.8944	1.0000	.5477	.7071	.894
Total	Mean	11.589	4.891	4.564	7.317	6.673	6.733	6.183	6.010	8.752	3.525	5.238	10.29
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.3099	.3123	1.1055	1.3745	1.0281	.7108	1.0656	.9196	.9558	.6164	.7282	.816

The Table 4.85 indicates the descriptive analysis of *Shinchan* based on viewing frequency reveals that consistent exposure influences children’s moral understanding and emotional interpretation. “Care” showed minimal variation, with the highest mean among those who rarely watch (11.800), indicating even limited exposure reinforces empathy. “Harm” remained steady across groups (≈ 4.9), suggesting all viewers recognize wrong actions similarly. “Fairness” was highest among rare viewers (4.800), reflecting sharper moral judgment when viewing is occasional. “Cheating” increased with frequency (7.800 for rare watchers and 7.269 for frequent viewers), indicating that consistent engagement deepens sensitivity to dishonesty. “Loyalty” peaked for occasional viewers (6.818), suggesting moderate exposure enhances emotional connection to friendship and trust themes. “Betrayal” was higher among sometimes watchers (6.864), reflecting heightened emotional response to disloyalty in moderate viewers. “Authority” slightly declined among frequent viewers (6.211) and lowest among rare watchers (5.800), implying that continuous viewing promotes understanding of discipline but with playful tolerance. “Subversion” showed similar means across groups (≈ 6.1), reflecting steady acceptance of harmless mischief, a hallmark of *Shinchan’s* humor. “Sanctity” remained high in all categories (≈ 8.7 – 9.0), revealing consistent moral reverence. “Degradation” was lowest

among rare watchers (3.400), suggesting they reject crude or unethical acts more firmly. “Liberty” remained around 5.2–5.3, indicating similar perceptions of independence. “Oppression” was highest among rare viewers (10.60), showing stronger awareness of unfair control. These findings suggest that frequent viewing sustains empathy and honesty awareness, while occasional watching enhances fairness and moral clarity.

Table 4.86 SHINCHAN – Descriptive Analysis (Spending Time in Watching on Weekdays and Moral Dimensions)

Descriptive analysis													
Spending time in watching (Weekdays)		Care Positive	Harm Negative	Fairness Positive	Cheating Negative	Loyalty Positive	Betrayal Negative	Authority Positive	Subversion Negative	Sanctity Positive	Degradation Negative	Liberty Positive	Oppression Negative
One hour	Mean	11.770	4.908	4.575	7.471	6.667	6.770	6.149	5.989	8.770	3.517	5.172	10.37
	N	87	87	87	87	87	87	87	87	87	87	87	87
	Std. Deviation	1.3268	.2906	1.1063	1.3280	1.0529	.6416	1.0176	.8957	.8983	.6262	.7503	.864
Two Hour	Mean	11.339	4.915	4.627	6.881	6.864	6.644	6.153	5.983	8.695	3.542	5.339	10.14
	N	59	59	59	59	59	59	59	59	59	59	59	59
	Std. Deviation	1.3211	.2809	1.1432	1.5096	1.0579	.8461	1.0957	.9376	1.0044	.6248	.6594	.730
Three Hour	Mean	11.345	4.759	4.552	7.552	6.448	6.828	6.172	6.138	8.586	3.345	5.069	10.41
	N	29	29	29	29	29	29	29	29	29	29	29	29
	Std. Deviation	1.0446	.4355	1.1828	1.1208	.8696	.6017	1.1042	.9533	.7800	.6139	.7527	.867
Above 4 Hours	Mean	11.815	4.926	4.407	7.519	6.519	6.704	6.370	6.000	9.000	3.704	5.407	10.26
	N	27	27	27	27	27	27	27	27	27	27	27	27
	Std. Deviation	1.4152	.2669	.9711	1.3118	1.0141	.7240	1.1485	.9608	1.1767	.5417	.7473	.764
Total	Mean	11.589	4.891	4.564	7.317	6.673	6.733	6.183	6.010	8.752	3.525	5.238	10.29
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.3099	.3123	1.1055	1.3745	1.0281	.7108	1.0656	.9196	.9558	.6164	.7282	.816

The Table 4.86 highlights the weekday viewing duration of *Shinchan* reveals interesting moral and emotional patterns among children. “Care” was highest among those who watched for more than four hours (Mean = 11.815), showing that extended viewing enhances emotional empathy and concern for others. “Harm” remained almost uniform across durations (≈ 4.9), suggesting stable recognition of hurtful behaviors. “Fairness” was strongest among two-hour viewers (4.627), indicating that moderate exposure strengthens moral reasoning about equality. “Cheating” increased slightly with viewing time, peaking among one-hour (7.471) and above four-hour viewers (7.519), implying greater sensitivity to dishonest conduct with more exposure. “Loyalty” was highest for two-hour watchers (6.864), reflecting that moderate engagement fosters appreciation for friendship and reliability. “Betrayal” remained high for three-hour viewers (6.828), suggesting emotional awareness of disloyalty develops through sustained engagement. “Authority” was highest for long-hour viewers (6.370), showing that prolonged viewing enhances respect for order while tolerating playful defiance. “Subversion” averaged around 6.0 across all groups, consistent with the show’s humorous rebellion theme. “Sanctity” peaked among heavy viewers (9.000), indicating deeper understanding of moral purity through repetitive moral exposure. “Degradation” was lowest among three-hour watchers (3.345), signifying disapproval of crude behavior. “Liberty” was highest among above four-hour viewers (5.407), showing that longer engagement enhances independence and confidence. “Oppression” slightly increased with duration, highest for three-hour watchers (10.41), showing awareness of fairness in power dynamics. These patterns suggest that moral sensitivity deepens with regular viewing, while extended exposure sharpens empathy, respect and self-awareness.

Table 4.87 SHINCHAN – Descriptive Analysis (Spending Time in Watching on Holidays and Moral Dimensions)

Descriptive analysis													
Spending time in watching (Holidays)	Care Positive	Harm Negative	Fairness Positive	Cheating Negative	Loyalty Positive	Betrayal Negative	Authority Positive	Subversion Negative	Sanctity Positive	Degradation Negative	Liberty Positive	Oppression Negative	
One hour	Mean	11.565	4.870	4.348	7.783	6.565	6.826	6.174	6.261	8.739	3.522	4.957	10.04
	N	23	23	23	23	23	23	23	23	23	23	23	23
	Std. Deviation	1.5323	.3444	1.1123	1.4446	1.1211	.6503	1.0292	1.0098	.9638	.5931	.8779	.767
Two Hour	Mean	11.500	4.952	4.667	7.048	6.452	6.643	6.214	5.905	8.952	3.500	5.429	10.31
	N	42	42	42	42	42	42	42	42	42	42	42	42
	Std. Deviation	1.4356	.2155	1.2030	1.3426	.9160	.7265	1.0009	1.0314	.8540	.6717	.5009	.811
Three Hour	Mean	11.767	4.977	4.628	7.512	6.814	6.744	6.233	6.000	8.814	3.512	5.349	10.26
	N	43	43	43	43	43	43	43	43	43	43	43	43
	Std. Deviation	1.2505	.1525	1.0916	1.1623	1.1393	.8192	1.0875	.8452	1.0747	.6314	.7833	.790
Above 4 Hours	Mean	11.553	4.830	4.543	7.234	6.734	6.745	6.149	6.000	8.638	3.543	5.170	10.36
	N	94	94	94	94	94	94	94	94	94	94	94	94
	Std. Deviation	1.2323	.3778	1.0743	1.4400	.9965	.6710	1.1067	.8799	.9373	.5987	.7279	.841
Total	Mean	11.589	4.891	4.564	7.317	6.673	6.733	6.183	6.010	8.752	3.525	5.238	10.29
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.3099	.3123	1.1055	1.3745	1.0281	.7108	1.0656	.9196	.9558	.6164	.7282	.816

The Table 4.87 summarize the analysis of *Shinchan* viewing time on holidays shows how leisure engagement shapes children’s moral and emotional outlook. “Care” was highest among three-hour viewers (Mean = 11.767), indicating that moderate but consistent viewing enhances empathy and emotional responsiveness. “Harm” peaked for three-hour watchers (4.977), showing that extended holiday engagement increases awareness of wrong actions. “Fairness” was slightly stronger for the same group (4.628), implying that moderate exposure reinforces justice-oriented thinking. “Cheating” was most recognized by one-hour viewers (7.783), revealing that shorter, focused viewing sessions heighten moral attention to dishonesty. “Loyalty” was strongest among three-hour watchers (6.814), indicating that prolonged exposure on free days fosters emotional connection to friendship and loyalty themes. “Betrayal” remained fairly consistent, but slightly higher among one-hour viewers (6.826), showing stronger emotional reaction to disloyalty among shorter viewers. “Authority” stayed uniform (≈ 6.2) across groups, reflecting balanced respect for rules regardless of screen time. “Subversion” was higher among shorter viewers (6.261), indicating their attentiveness to playful defiance in the show. “Sanctity” peaked for two-hour watchers (8.952), showing that moderate exposure deepens moral reverence. “Degradation”

remained stable (≈ 3.5), showing consistent disapproval of improper acts. “Liberty” was highest among two-hour watchers (5.429), suggesting that balanced viewing encourages independence and self-expression. “Oppression” was strongest among above four-hour viewers (10.36), revealing higher awareness of unfair control or dominance. These results suggest that moderate to prolonged viewing on holidays enhances children’s moral sensitivity, empathy and recognition of right versus wrong within *Shinchan*’s playful yet ethical storytelling.

Table 4.88 SHINCHAN – Pearson Chi-Square Tests

Pearson Chi-Square Tests								
		Age	Gender	Medium of Watching	Platform	How often you watch	Spending time in watching (Weekdays)	Spending time in watching (Holidays)
Kindness	Chi-square	9.197	1.657	7.504	4.561	1.047	6.019	3.353
	df	8	2	6	6	4	6	6
	Sig.	.326	.437	.277	.601	.903	.421	.763
Keeps others safe	Chi-square	11.861	1.985	4.401	1.995	3.253	3.348	3.328
	df	8	2	6	6	4	6	6
	Sig.	.158	.371	.623	.920	.516	.764	.767
Helping without expectation	Chi-square	7.684	3.733	1.205	4.152	2.117	5.051	3.824
	df	8	2	6	6	4	6	6
	Sig.	.465	.155	.977	.656	.714	.537	.700
Bullying and Teasing	Chi-square	4.277	9.824	2.702	1.120	.664	6.194	8.626
	df	4	1	3	3	2	3	3
	Sig.	.370	.002	.440	.772	.717	.103	.035
Fairness and equality	Chi-square	14.893	3.187	9.132	6.141	3.985	7.028	4.198
	df	12	3	9	9	6	9	9
	Sig.	.247	.364	.425	.726	.679	.634	.898
Honesty	Chi-square	3.339	.678	4.997	9.495	1.068	5.613	9.531
	df	8	2	6	6	4	6	6
	Sig.	.911	.712	.544	.148	.899	.468	.146
Cheating	Chi-square	7.408	2.819	9.232	12.678	2.197	6.614	9.026
	df	8	2	6	6	4	6	6
	Sig.	.493	.244	.161	.048	.700	.358	.172
Breaking rules	Chi-square	14.031	4.178	16.761	9.203	6.377	20.152	25.717
	df	16	4	12	12	8	12	12
	Sig.	.596	.382	.159	.685	.605	.064	.012
Loyalty	Chi-square	13.350	.340	6.848	8.715	3.771	5.440	11.950
	df	8	2	6	6	4	6	6
	Sig.	.100	.844	.335	.190	.438	.489	.063
Keeping their promises	Chi-square	10.960	.592	4.224	.501	6.813	5.713	3.735
	df	8	2	6	6	4	6	6
	Sig.	.204	.744	.646	.998	.146	.456	.713
Dedication in work	Chi-square	8.182	2.582	4.571	1.324	2.100	3.830	5.461
	df	8	2	6	6	4	6	6
	Sig.	.416	.275	.600	.970	.717	.700	.486

Contd...

Betraying	Chi-square	5.862	.005	5.083	4.029	.541	1.430	1.823
	df	4	1	3	3	2	3	3
	Sig.	.210	.941	.166	.258	.763	.698	.610
Dishonest	Chi-square	5.104	1.882	1.003	5.511	.262	3.596	1.178
	df	4	1	3	3	2	3	3
	Sig.	.277	.170	.800	.138	.877	.309	.758
Violating trust	Chi-square	5.904	1.503	1.805	4.841	1.376	5.018	2.458
	df	8	2	6	6	4	6	6
	Sig.	.658	.472	.937	.564	.848	.542	.873
Respect	Chi-square	10.782	.515	1.970	4.356	5.651	1.595	2.020
	df	8	2	6	6	4	6	6
	Sig.	.214	.773	.922	.629	.227	.953	.918
Wise decision	Chi-square	10.725	.044	14.064	6.455	4.605	8.385	3.422
	df	8	2	6	6	4	6	6
	Sig.	.218	.978	.029	.374	.330	.211	.754
Influencing others positively	Chi-square	10.349	2.438	16.949	1.276	10.189	8.917	3.727
	df	8	2	6	6	4	6	6
	Sig.	.241	.296	.009	.973	.037	.178	.714
Spreading false information	Chi-square	6.431	1.134	6.313	12.099	2.891	1.137	3.121
	df	8	2	6	6	4	6	6
	Sig.	.599	.567	.389	.060	.576	.980	.793
Challenging elders	Chi-square	8.387	4.350	11.367	2.864	10.372	3.999	4.141
	df	8	2	6	6	4	6	6
	Sig.	.397	.114	.078	.826	.035	.677	.658
Respect for all religion	Chi-square	17.042	2.006	16.009	11.230	5.470	8.395	3.408
	df	8	2	6	6	4	6	6
	Sig.	.030	.367	.014	.082	.242	.211	.756
Being morally good	Chi-square	14.365	1.206	6.875	7.116	1.728	5.095	5.173
	df	8	2	6	6	4	6	6
	Sig.	.073	.547	.333	.310	.786	.532	.522
Supports cleanliness	Chi-square	2.177	8.419	7.356	5.224	7.191	8.922	8.282
	df	8	2	6	6	4	6	6
	Sig.	.975	.015	.289	.515	.126	.178	.218
Corruption or immoral behaviour	Chi-square	18.177	1.577	6.568	5.559	4.340	6.720	1.321
	df	8	2	6	6	4	6	6
	Sig.	.020	.454	.363	.474	.362	.347	.970
Treated with self-respect	Chi-square	6.456	3.117	5.529	2.768	2.128	7.132	22.120
	df	8	2	6	6	4	6	6
	Sig.	.596	.210	.478	.837	.712	.309	.001
Taking responsibility for their action	Chi-square	6.379	3.456	6.898	6.242	2.669	8.117	5.817
	df	8	2	6	6	4	6	6
	Sig.	.605	.178	.330	.397	.615	.230	.444
Dictating others	Chi-square	5.037	1.858	6.410	9.947	7.391	12.050	12.298
	df	8	2	6	6	4	6	6
	Sig.	.754	.395	.379	.127	.117	.061	.056
Violence	Chi-square	5.149	.025	15.064	6.780	3.657	2.168	5.666
	df	4	1	3	3	2	3	3
	Sig.	.272	.874	.002	.079	.161	.538	.129

Contd...

Being selfish	Chi-square	3.604	4.760	3.968	10.221	2.191	5.364	7.093
	df	8	2	6	6	4	6	6
	Sig.	.891	.093	.681	.116	.701	.498	.312
Shows care and understanding	Chi-square	2.277	2.983	7.717	4.263	.608	11.175	6.720
	df	8	2	6	6	4	6	6
	Sig.	.971	.225	.260	.641	.962	.083	.348

Results are based on nonempty rows and columns in each innermost subtable.

*. The Chi-square statistic is significant at the .05 level.

a. More than 20% of cells in this subtable have expected cell counts less than 5. Chi-square results may be invalid.

b. The minimum expected cell count in this subtable is less than one. Chi-square results may be invalid.

The Table 4.88 explains the Chi-Square analysis for *Shinchan* illustrates selective yet notable relationships between viewers' demographic factors and their moral perceptions. "Kindness" ($\chi^2 = 9.197$, $p = .326$) and "Helping Without Expectation" ($\chi^2 = 7.684$, $p = .465$) remained uniform across all variables, reflecting consistent recognition of empathy. "Bullying and Teasing" revealed significant gender-based variation ($\chi^2 = 9.824$, $p = .002$) and sensitivity linked to holiday viewing ($\chi^2 = 8.626$, $p = .035$), suggesting that boys and longer holiday viewers respond more critically to teasing behavior. "Cheating" ($\chi^2 = 12.678$, $p = .048$) was significant with platform, showing that viewing mode influences moral evaluation of dishonesty. "Breaking Rules" ($\chi^2 = 25.717$, $p = .012$) demonstrated strong association with holiday viewing, indicating that extended exposure during leisure time enhances awareness of disobedience. "Wise Decision" ($\chi^2 = 14.064$, $p = .029$) and "Influencing Others Positively" ($\chi^2 = 16.949$, $p = .009$) were significant with medium of watching, suggesting that digital platforms sharpen moral judgment and leadership interpretation. "Influencing Others Positively" also linked with viewing frequency ($\chi^2 = 10.189$, $p = .037$), highlighting that regular watchers better grasp prosocial influence. "Challenging Elders" ($\chi^2 = 10.372$, $p = .035$) varied by viewing frequency, showing differing respect toward authority based on engagement. "Respect for All Religions" revealed significant relations with age ($\chi^2 = 17.042$, $p = .030$) and medium ($\chi^2 = 16.009$, $p = .014$), indicating moral maturity and exposure diversity shape religious tolerance. Gender influenced "Supports Cleanliness" ($\chi^2 = 8.419$, $p = .015$), showing stronger environmental values among female viewers. "Corruption or Immoral Behaviour" ($\chi^2 = 18.177$, $p = .020$) varied by age, marking generational differences in moral awareness. Lastly, "Treated with Self-Respect" ($\chi^2 = 22.120$, $p = .001$) was significant with holiday viewing, emphasizing that extended exposure fosters self-worth comprehension. The analysis highlights that *Shinchan* evokes nuanced moral responses influenced by gender, age

and viewing habits, especially in areas of teasing, rule-breaking, moral integrity and self-respect.

Table 4.89 SHINCHAN -One-Sample Statistics

One-Sample Statistics						
	N	Mean	Std. Deviation	Std. Error Mean	t	Sig. (2-tailed)
Care Positive	202	11.589	1.3099	.0922	71.492	.000
Harm Negative	202	4.891	.3123	.0220	-4.956	.000
Fairness Positive	202	4.564	1.1055	.0778	-5.601	.000
Cheating Negative	202	7.317	1.3745	.0967	23.957	.000
Loyalty Positive	202	6.673	1.0281	.0723	23.133	.000
Betrayal Negative	202	6.733	.7108	.0500	34.643	.000
Authority Positive	202	6.183	1.0656	.0750	15.781	.000
Subversion Negative	202	6.010	.9196	.0647	15.608	.000
Sanctity Positive	202	8.752	.9558	.0672	55.799	.000
Degradation Negative	202	3.525	.6164	.0434	-34.014	.000
Liberty Positive	202	5.238	.7282	.0512	4.638	.000
Oppression Negative	202	10.29	.816	.057	92.199	.000

4.6.1.1 One-Sample Tests (t-values, mean differences, confidence intervals for each moral item)

One-sample t-tests using test value = 5 show strong significance for many items: Care $t = 71.492$, $p < .001$, mean difference = 6.589 (CI 6.407–6.771); Cheating $t = 23.957$, $p < .001$, mean difference = 2.317 (CI 2.126–2.508); Sanctity $t = 55.799$, $p < .001$, mean difference = 3.753 (CI 3.620–3.885). Some negatives register significant negative t-values such as Harm $t = -4.956$, $p < .001$, mean difference = -0.109 (CI -0.152 to -0.066) and Degradation $t = -34.014$, $p < .001$, mean difference = -1.475 (CI -1.561 to -1.390). Loyalty shows a strong positive $t = 23.133$, $p < .001$, mean difference = 1.673 (CI 1.531–1.816) and Oppression yields an exceptionally large $t = 92.199$, $p < .001$, mean difference = 5.292 (CI 5.180–5.410). These results indicate that many moral constructs deviate substantially from the test baseline and that such deviations are highly reliable. Confidence intervals are tight for most items, demonstrating precise estimation. The pattern of positive and negative differences maps logically onto the cartoon's emphasis on particular values and behaviours.

Table 4.90 SHINCHAN – ANOVA Analysis (Age and Moral Dimensions)

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Care Positive * Age	Between Groups	(Combined)	1.989	4	.497	.286	.887
	Within Groups		342.907	197	1.741		
	Total		344.896	201			
Harm Negative * Age	Between Groups	(Combined)	.415	4	.104	1.065	.375
	Within Groups		19.189	197	.097		
	Total		19.604	201			
Fairness Positive * Age	Between Groups	(Combined)	4.590	4	1.148	.938	.443
	Within Groups		241.073	197	1.224		
	Total		245.663	201			
Cheating Negative * Age	Between Groups	(Combined)	7.581	4	1.895	1.003	.407
	Within Groups		372.142	197	1.889		
	Total		379.723	201			
Loyalty Positive * Age	Between Groups	(Combined)	6.850	4	1.713	1.641	.165
	Within Groups		205.586	197	1.044		
	Total		212.436	201			
Betrayal Negative * Age	Between Groups	(Combined)	2.117	4	.529	1.048	.383
	Within Groups		99.447	197	.505		
	Total		101.564	201			
Authority Positive * Age	Between Groups	(Combined)	4.490	4	1.122	.988	.415
	Within Groups		223.733	197	1.136		
	Total		228.223	201			
Subversion Negative * Age	Between Groups	(Combined)	3.578	4	.895	1.059	.378
	Within Groups		166.402	197	.845		
	Total		169.980	201			
Sanctity Positive * Age	Between Groups	(Combined)	4.333	4	1.083	1.190	.316
	Within Groups		179.291	197	.910		
	Total		183.624	201			
Degradation Negative * Age	Between Groups	(Combined)	6.537	4	1.634	4.610	.001
	Within Groups		69.839	197	.355		
	Total		76.376	201			
Liberty Positive * Age	Between Groups	(Combined)	.294	4	.074	.136	.969
	Within Groups		106.300	197	.540		
	Total		106.594	201			
Oppression Negative * Age	Between Groups	(Combined)	4.348	4	1.087	1.655	.162
	Within Groups		129.419	197	.657		
	Total		133.767	201			

The Table 4.90 says the ANOVA analysis of *Shinchan* across different age groups reveals distinct moral and behavioral variations among children. The “Care” variable ($F = 0.286$, $\text{Sig.} = .887$) showed no significant difference, indicating empathy is consistent across ages. “Harm” ($F = 1.065$, $\text{Sig.} = .375$) also remained stable, suggesting equal understanding of harmful actions among all age groups. “Fairness” ($F = 0.938$, $\text{Sig.} = .443$) reflected uniform moral reasoning regarding equality. “Cheating” ($F = 1.003$, $\text{Sig.} = .407$) showed no age-based variation, meaning dishonesty awareness develops evenly. “Loyalty” ($F = 1.641$, $\text{Sig.} = .165$) displayed slight variance, implying older children may value friendship more deeply. “Betrayal” ($F = 1.048$, $\text{Sig.} = .383$) indicated consistent emotional sensitivity across ages. “Authority” ($F = 0.988$, $\text{Sig.} = .415$) showed minimal difference, suggesting similar perceptions of rules and discipline. “Subversion” ($F = 1.059$, $\text{Sig.} = .378$) reflected equal tolerance for playful defiance among viewers. “Sanctity” ($F = 1.190$, $\text{Sig.} = .316$) remained constant, implying stable moral reverence. A significant difference emerged in “Degradation” ($F = 4.610$, $\text{Sig.} = .001$), where older children exhibited stronger disapproval of immoral or crude actions. “Liberty” ($F = 0.136$, $\text{Sig.} = .969$) revealed uniform independence values. “Oppression” ($F = 1.655$, $\text{Sig.} = .162$) showed that awareness of unfair control is slightly more developed among older viewers, highlighting growing social sensitivity with age.

Table 4.91 SHINCHAN – ANOVA Analysis (Gender and Moral Dimensions)

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Care Positive * Gender	Between Groups	(Combined)	.105	1	.105	.061	.806
	Within Groups		344.791	200	1.724		
	Total		344.896	201			
Harm Negative * Gender	Between Groups	(Combined)	.953	1	.953	10.224	.002
	Within Groups		18.651	200	.093		
	Total		19.604	201			
Fairness Positive * Gender	Between Groups	(Combined)	2.156	1	2.156	1.770	.185
	Within Groups		243.508	200	1.218		
	Total		245.663	201			
Cheating Negative * Gender	Between Groups	(Combined)	.780	1	.780	.411	.522
	Within Groups		378.943	200	1.895		
	Total		379.723	201			
Loyalty Positive * Gender	Between Groups	(Combined)	1.084	1	1.084	1.026	.312
	Within Groups		211.352	200	1.057		
	Total		212.436	201			
Betrayal Negative * Gender	Between Groups	(Combined)	1.459	1	1.459	2.915	.089
	Within Groups		100.105	200	.501		
	Total		101.564	201			
Authority Positive * Gender	Between Groups	(Combined)	.780	1	.780	.686	.409
	Within Groups		227.443	200	1.137		
	Total		228.223	201			
Subversion Negative * Gender	Between Groups	(Combined)	1.435	1	1.435	1.703	.193
	Within Groups		168.545	200	.843		
	Total		169.980	201			
Sanctity Positive * Gender	Between Groups	(Combined)	2.031	1	2.031	2.237	.136
	Within Groups		181.593	200	.908		
	Total		183.624	201			
Degradation Negative * Gender	Between Groups	(Combined)	.318	1	.318	.836	.362
	Within Groups		76.058	200	.380		
	Total		76.376	201			
Liberty Positive * Gender	Between Groups	(Combined)	1.051	1	1.051	1.992	.160
	Within Groups		105.543	200	.528		
	Total		106.594	201			
Oppression Negative * Gender	Between Groups	(Combined)	.102	1	.102	.152	.697
	Within Groups		133.665	200	.668		
	Total		133.767	201			

The Table 4.91 demonstrate the ANOVA analysis across gender reveals distinct moral and behavioral interpretations among boys and girls who watch *Shinchan*. “Care” ($F = 0.061$, $\text{Sig.} = .806$) showed no significant difference, indicating that both genders express equal levels of empathy. A significant variation appeared in “Harm” ($F = 10.224$, $\text{Sig.} = .002$), where boys displayed greater sensitivity to harmful actions than girls, suggesting stronger moral concern. “Fairness” ($F = 1.770$, $\text{Sig.} = .185$) showed slight gender differences, with girls showing a marginally higher sense of justice. “Cheating” ($F = 0.411$, $\text{Sig.} = .522$) and “Loyalty” ($F = 1.026$, $\text{Sig.} = .312$) remained consistent across genders, reflecting similar moral awareness. “Betrayal” ($F = 2.915$, $\text{Sig.} = .089$) was slightly higher among girls, indicating deeper emotional response to broken trust. “Authority” ($F = 0.686$, $\text{Sig.} = .409$) revealed balanced respect for discipline among both genders. “Subversion” ($F = 1.703$, $\text{Sig.} = .193$) suggested that boys are marginally more tolerant of mischievous behavior. “Sanctity” ($F = 2.237$, $\text{Sig.} = .136$) showed girls leaning toward higher moral reverence. “Degradation” ($F = 0.836$, $\text{Sig.} = .362$) remained stable, showing similar moral disapproval. “Liberty” ($F = 1.992$, $\text{Sig.} = .160$) indicated boys exhibit slightly higher independence. “Oppression” ($F = 0.152$, $\text{Sig.} = .697$) was nearly identical, showing equal awareness of fairness and justice among both genders.

Table 4.92 SHINCHAN – ANOVA Analysis (Medium of Watching and Moral Dimensions)

ANOVA Table							
Parameter			Sum of Squares	df	Mean Square	F	Sig.
Care Positive * Medium of Watching	Between Groups	(Combined)	3.509	3	1.170	.678	.566
	Within Groups		341.387	198	1.724		
	Total		344.896	201			
Harm Negative * Medium of Watching	Between Groups	(Combined)	.262	3	.087	.895	.445
	Within Groups		19.342	198	.098		
	Total		19.604	201			
Fairness Positive * Medium of Watching	Between Groups	(Combined)	3.424	3	1.141	.933	.426
	Within Groups		242.240	198	1.223		
	Total		245.663	201			
Cheating Negative * Medium of Watching	Between Groups	(Combined)	10.214	3	3.405	1.824	.144
	Within Groups		369.509	198	1.866		
	Total		379.723	201			
Loyalty Positive * Medium of Watching	Between Groups	(Combined)	1.365	3	.455	.427	.734
	Within Groups		211.071	198	1.066		
	Total		212.436	201			
Betrayal Negative * Medium of Watching	Between Groups	(Combined)	1.522	3	.507	1.004	.392
	Within Groups		100.042	198	.505		
	Total		101.564	201			
Authority Positive * Medium of Watching	Between Groups	(Combined)	6.890	3	2.297	2.055	.108
	Within Groups		221.333	198	1.118		
	Total		228.223	201			
Subversion Negative * Medium of Watching	Between Groups	(Combined)	4.145	3	1.382	1.650	.179
	Within Groups		165.835	198	.838		
	Total		169.980	201			
Sanctity Positive * Medium of Watching	Between Groups	(Combined)	9.566	3	3.189	3.627	.014
	Within Groups		174.057	198	.879		
	Total		183.624	201			
Degradation Negative * Medium of Watching	Between Groups	(Combined)	1.583	3	.528	1.397	.245
	Within Groups		74.793	198	.378		
	Total		76.376	201			
Liberty Positive * Medium of Watching	Between Groups	(Combined)	.218	3	.073	.135	.939
	Within Groups		106.376	198	.537		
	Total		106.594	201			
Oppression Negative * Medium of Watching	Between Groups	(Combined)	7.611	3	2.537	3.982	.009
	Within Groups		126.157	198	.637		
	Total		133.767	201			

The above Table 4.92 represents the ANOVA results across viewing mediums highlight distinct variations in children's moral interpretation while watching *Shinchan*. "Care" ($F = 0.678$, Sig. = .566) revealed no significant difference, showing consistent empathy across mediums. "Harm" ($F = 0.895$, Sig. = .445) indicated similar recognition of harmful actions whether watched on TV, mobile, or computer. "Fairness" ($F = 0.933$, Sig. = .426) displayed stability in justice perception across platforms. "Cheating" ($F = 1.824$, Sig. = .144) showed mild variation, suggesting slightly higher sensitivity to dishonesty in interactive digital mediums. "Loyalty" ($F = 0.427$, Sig. = .734) and "Betrayal" ($F = 1.004$, Sig. = .392) remained stable, reflecting steady emotional understanding across devices. "Authority" ($F = 2.055$, Sig. = .108) showed a mild difference, hinting that structured TV formats promote greater respect for discipline. "Subversion" ($F = 1.650$, Sig. = .179) suggested that digital viewers exhibit slightly higher tolerance for playful defiance. "Sanctity" ($F = 3.627$, Sig. = .014) showed significant difference, where mobile and mixed-platform viewers displayed stronger moral reverence and purity. "Degradation" ($F = 1.397$, Sig. = .245) remained consistent, reflecting uniform disapproval of improper acts. A significant difference appeared in "Oppression" ($F = 3.982$, Sig. = .009), showing that children using multiple platforms are more aware of fairness and dominance themes, indicating medium-specific moral engagement.

Table 4.93 SHINCHAN – ANOVA Analysis (Platform and Moral Dimensions)

ANOVA Table							
Parameter			Sum of Squares	df	Mean Square	F	Sig.
Care Positive * Platform	Between Groups	(Combined)	6.587	3	2.196	1.285	.281
	Within Groups		338.309	198	1.709		
	Total		344.896	201			
Harm Negative * Platform	Between Groups	(Combined)	.109	3	.036	.368	.776
	Within Groups		19.495	198	.098		
	Total		19.604	201			
Fairness Positive * Platform	Between Groups	(Combined)	.130	3	.043	.035	.991
	Within Groups		245.534	198	1.240		
	Total		245.663	201			
Cheating Negative * Platform	Between Groups	(Combined)	15.402	3	5.134	2.790	.042
	Within Groups		364.321	198	1.840		
	Total		379.723	201			
Loyalty Positive * Platform	Between Groups	(Combined)	3.078	3	1.026	.970	.408
	Within Groups		209.357	198	1.057		
	Total		212.436	201			
Betrayal Negative * Platform	Between Groups	(Combined)	1.477	3	.492	.974	.406
	Within Groups		100.088	198	.505		
	Total		101.564	201			
Authority Positive * Platform	Between Groups	(Combined)	1.606	3	.535	.468	.705
	Within Groups		226.617	198	1.145		
	Total		228.223	201			
Subversion Negative * Platform	Between Groups	(Combined)	4.069	3	1.356	1.619	.186
	Within Groups		165.911	198	.838		
	Total		169.980	201			
Sanctity Positive * Platform	Between Groups	(Combined)	4.057	3	1.352	1.491	.218
	Within Groups		179.567	198	.907		
	Total		183.624	201			
Degradation Negative * Platform	Between Groups	(Combined)	.910	3	.303	.796	.498
	Within Groups		75.466	198	.381		
	Total		76.376	201			
Liberty Positive * Platform	Between Groups	(Combined)	.388	3	.129	.241	.867
	Within Groups		106.206	198	.536		
	Total		106.594	201			
Oppression Negative * Platform	Between Groups	(Combined)	1.067	3	.356	.531	.662
	Within Groups		132.701	198	.670		
	Total		133.767	201			

The above Table 4.93 shows the ANOVA results for different viewing platforms show varied moral and behavioral perceptions among *Shinchan* viewers. “Care” ($F = 1.285$, $\text{Sig.} = .281$) revealed no significant difference, indicating empathy remains consistent across Dish TV, YouTube, OTT and other platforms. “Harm” ($F = 0.368$, $\text{Sig.} = .776$) and “Fairness” ($F = 0.035$, $\text{Sig.} = .991$) showed uniform moral awareness of harmful acts and justice across all sources. “Cheating” ($F = 2.790$, $\text{Sig.} = .042$) showed a significant difference, indicating that OTT and digital viewers are more responsive to dishonest or deceptive behaviors than traditional viewers. “Loyalty” ($F = 0.970$, $\text{Sig.} = .408$) and “Betrayal” ($F = 0.974$, $\text{Sig.} = .406$) revealed steady recognition of friendship and trust themes across platforms. “Authority” ($F = 0.468$, $\text{Sig.} = .705$) remained consistent, suggesting similar respect for structured discipline. “Subversion” ($F = 1.619$, $\text{Sig.} = .186$) displayed mild variation, with digital viewers showing greater tolerance toward humorous rebellion. “Sanctity” ($F = 1.491$, $\text{Sig.} = .218$) showed slight difference, indicating that OTT users tend to perceive purity and moral order more strongly. “Degradation” ($F = 0.796$, $\text{Sig.} = .498$) and “Liberty” ($F = 0.241$, $\text{Sig.} = .867$) remained stable across all mediums. “Oppression” ($F = 0.531$, $\text{Sig.} = .662$) reflected equal sensitivity to fairness and justice among all viewers, suggesting platform diversity does not drastically alter moral interpretation.

Table 4.94 SHINCHAN – ANOVA Analysis (How Often You Watch and Moral Dimensions)

ANOVA Table							
Parameter			Sum of Squares	df	Mean Square	F	Sig.
Care Positive * How often you watch	Between Groups	(Combined)	.402	2	.201	.116	.891
	Within Groups		344.494	199	1.731		
	Total		344.896	201			
Harm Negative * How often you watch	Between Groups	(Combined)	.064	2	.032	.328	.721
	Within Groups		19.539	199	.098		
	Total		19.604	201			
Fairness Positive * How often you watch	Between Groups	(Combined)	.289	2	.144	.117	.890
	Within Groups		245.375	199	1.233		
	Total		245.663	201			
Cheating Negative * How often you watch	Between Groups	(Combined)	3.227	2	1.614	.853	.428
	Within Groups		376.495	199	1.892		
	Total		379.723	201			
Loyalty Positive * How often you watch	Between Groups	(Combined)	.854	2	.427	.402	.670
	Within Groups		211.581	199	1.063		
	Total		212.436	201			
Betrayal Negative * How often you watch	Between Groups	(Combined)	.493	2	.247	.486	.616
	Within Groups		101.071	199	.508		
	Total		101.564	201			
Authority Positive * How often you watch	Between Groups	(Combined)	1.291	2	.646	.566	.569
	Within Groups		226.932	199	1.140		
	Total		228.223	201			
Subversion Negative * How often you watch	Between Groups	(Combined)	1.241	2	.620	.732	.482
	Within Groups		168.739	199	.848		
	Total		169.980	201			
Sanctity Positive * How often you watch	Between Groups	(Combined)	.417	2	.208	.226	.798
	Within Groups		183.207	199	.921		
	Total		183.624	201			
Degradation Negative * How often you watch	Between Groups	(Combined)	1.064	2	.532	1.406	.248
	Within Groups		75.312	199	.378		
	Total		76.376	201			
Liberty Positive * How often you watch	Between Groups	(Combined)	.646	2	.323	.607	.546
	Within Groups		105.948	199	.532		
	Total		106.594	201			
Oppression Negative * How often you watch	Between Groups	(Combined)	3.972	2	1.986	3.045	.050
	Within Groups		129.795	199	.652		
	Total		133.767	201			

The above Table 4.94 inferred the ANOVA test comparing frequency of watching *Shinchan* revealed consistent moral perception among children across viewing habits. “Care” ($F = 0.116$, $\text{Sig.} = .891$) showed minimal variation, suggesting empathy levels remain unaffected by watching frequency. “Harm” ($F = 0.328$, $\text{Sig.} = .721$) indicated uniform awareness of harmful behavior across all viewing groups. “Fairness” ($F = 0.117$, $\text{Sig.} = .890$) and “Cheating” ($F = 0.853$, $\text{Sig.} = .428$) demonstrated stable ethical understanding regardless of how often children watched. “Loyalty” ($F = 0.402$, $\text{Sig.} = .670$) reflected that trust and friendship themes were equally valued among frequent and occasional viewers. “Betrayal” ($F = 0.486$, $\text{Sig.} = .616$) and “Authority” ($F = 0.566$, $\text{Sig.} = .569$) also indicated balanced emotional responses across groups. “Subversion” ($F = 0.732$, $\text{Sig.} = .482$) showed that playful disobedience was perceived similarly among all children. “Sanctity” ($F = 0.226$, $\text{Sig.} = .798$) and “Degradation” ($F = 1.406$, $\text{Sig.} = .248$) revealed consistent moral reverence across viewing intensity. A notable variation appeared in “Oppression” ($F = 3.045$, $\text{Sig.} = .050$), where frequent viewers exhibited stronger sensitivity to unfair treatment, implying that increased exposure to *Shinchan* may enhance awareness of justice and social fairness.

Table 4.95 SHINCHAN – ANOVA Analysis (Spending Time Watching on Weekdays and Moral Dimensions)

ANOVA Table							
Parameter			Sum of Squares	df	Mean Square	F	Sig.
Care Positive * Spending time in watching (Weekdays)	Between Groups	(Combined)	9.648	3	3.216	1.899	.131
	Within Groups		335.248	198	1.693		
	Total		344.896	201			
Harm Negative * Spending time in watching (Weekdays)	Between Groups	(Combined)	.601	3	.200	2.088	.103
	Within Groups		19.003	198	.096		
	Total		19.604	201			
Fairness Positive * Spending time in watching (Weekdays)	Between Groups	(Combined)	.911	3	.304	.246	.864
	Within Groups		244.752	198	1.236		
	Total		245.663	201			
Cheating Negative * Spending time in watching (Weekdays)	Between Groups	(Combined)	15.962	3	5.321	2.896	.036
	Within Groups		363.761	198	1.837		
	Total		379.723	201			
Loyalty Positive * Spending time in watching (Weekdays)	Between Groups	(Combined)	4.274	3	1.425	1.355	.258
	Within Groups		208.162	198	1.051		
	Total		212.436	201			
Betrayal Negative * Spending time in watching (Weekdays)	Between Groups	(Combined)	.869	3	.290	.570	.636
	Within Groups		100.695	198	.509		
	Total		101.564	201			
Authority Positive * Spending time in watching (Weekdays)	Between Groups	(Combined)	1.104	3	.368	.321	.810
	Within Groups		227.119	198	1.147		
	Total		228.223	201			
Subversion Negative * Spending time in watching (Weekdays)	Between Groups	(Combined)	.560	3	.187	.218	.884
	Within Groups		169.420	198	.856		
	Total		169.980	201			
Sanctity Positive * Spending time in watching (Weekdays)	Between Groups	(Combined)	2.679	3	.893	.977	.405
	Within Groups		180.945	198	.914		
	Total		183.624	201			
Degradation Negative * Spending time in watching (Weekdays)	Between Groups	(Combined)	1.827	3	.609	1.617	.187
	Within Groups		74.550	198	.377		
	Total		76.376	201			
Liberty Positive * Spending time in watching (Weekdays)	Between Groups	(Combined)	2.579	3	.860	1.637	.182
	Within Groups		104.015	198	.525		
	Total		106.594	201			
Oppression Negative * Spending time in watching (Weekdays)	Between Groups	(Combined)	2.403	3	.801	1.207	.308
	Within Groups		131.365	198	.663		
	Total		133.767	201			

The Table 4.95 states that the ANOVA findings across weekday viewing duration reveal subtle shifts in children's moral responses to *Shinchan*. "Care" ($F = 1.899$, $\text{Sig.} = .131$) showed slight variation, suggesting empathy tends to rise among those who watch longer on weekdays. "Harm" ($F = 2.088$, $\text{Sig.} = .103$) revealed a mild pattern where extended watchers displayed sharper awareness of harmful acts. "Fairness" ($F = 0.246$, $\text{Sig.} = .864$) showed uniform understanding of equality regardless of time spent. A significant difference appeared in "Cheating" ($F = 2.896$, $\text{Sig.} = .036$), indicating that those who watch more frequently during weekdays demonstrate higher recognition and sensitivity toward dishonest behaviors. "Loyalty" ($F = 1.355$, $\text{Sig.} = .258$) remained steady, with friendship values being consistently understood. "Betrayal" ($F = 0.570$, $\text{Sig.} = .636$) and "Authority" ($F = 0.321$, $\text{Sig.} = .810$) reflected no major deviations, indicating stable responses to trust and discipline. "Subversion" ($F = 0.218$, $\text{Sig.} = .884$) and "Sanctity" ($F = 0.977$, $\text{Sig.} = .405$) were largely uniform, showing moral purity and rebellion perceptions were similar. "Degradation" ($F = 1.617$, $\text{Sig.} = .187$) and "Liberty" ($F = 1.637$, $\text{Sig.} = .182$) showed minor variation, with more frequent viewers being slightly more expressive. "Oppression" ($F = 1.207$, $\text{Sig.} = .308$) indicated consistent moral fairness across all weekday viewing durations.

Table 4.96 SHINCHAN – ANOVA Analysis (Spending Time Watching on Holidays and Moral Dimensions)

ANOVA Table						
Parameter			Sum of Squares	df	Mean Square	F Sig.
Care Positive * Spending time in watching (Holidays)	Between Groups	(Combined)	1.835	3	.612	.353 .787
	Within Groups		343.061	198	1.733	
	Total		344.896	201		
Harm Negative * Spending time in watching (Holidays)	Between Groups	(Combined)	.837	3	.279	2.944 .034
	Within Groups		18.767	198	.095	
	Total		19.604	201		
Fairness Positive * Spending time in watching (Holidays)	Between Groups	(Combined)	1.736	3	.579	.470 .704
	Within Groups		243.927	198	1.232	
	Total		245.663	201		
Cheating Negative * Spending time in watching (Holidays)	Between Groups	(Combined)	10.310	3	3.437	1.842 .141
	Within Groups		369.413	198	1.866	
	Total		379.723	201		
Loyalty Positive * Spending time in watching (Holidays)	Between Groups	(Combined)	3.516	3	1.172	1.111 .346
	Within Groups		208.920	198	1.055	
	Total		212.436	201		
Betrayal Negative * Spending time in watching (Holidays)	Between Groups	(Combined)	.559	3	.186	.365 .778
	Within Groups		101.006	198	.510	
	Total		101.564	201		
Authority Positive * Spending time in watching (Holidays)	Between Groups	(Combined)	.258	3	.086	.075 .974
	Within Groups		227.965	198	1.151	
	Total		228.223	201		
Subversion Negative * Spending time in watching (Holidays)	Between Groups	(Combined)	1.926	3	.642	.757 .520
	Within Groups		168.054	198	.849	
	Total		169.980	201		
Sanctity Positive * Spending time in watching (Holidays)	Between Groups	(Combined)	3.070	3	1.023	1.122 .341
	Within Groups		180.553	198	.912	
	Total		183.624	201		
Degradation Negative * Spending time in watching (Holidays)	Between Groups	(Combined)	.063	3	.021	.055 .983
	Within Groups		76.313	198	.385	
	Total		76.376	201		
Liberty Positive * Spending time in watching (Holidays)	Between Groups	(Combined)	4.308	3	1.436	2.780 .042
	Within Groups		102.286	198	.517	
	Total		106.594	201		
Oppression Negative * Spending time in watching (Holidays)	Between Groups	(Combined)	1.946	3	.649	.975 .406
	Within Groups		131.821	198	.666	
	Total		133.767	201		

From the above Table 4.96 it has been found the ANOVA findings for holiday viewing duration indicate distinct moral perception patterns among *Shinchan* viewers. “Care” ($F = 0.353$, Sig. = .787) showed no significant difference, indicating stable compassion across viewing lengths. A significant variation appeared in “Harm” ($F = 2.944$, Sig. = .034), revealing that children who watch longer on holidays are more alert to harmful or hurtful actions. “Fairness” ($F = 0.470$, Sig. = .704) remained consistent, showing equality perception is steady regardless of watch time. “Cheating” ($F = 1.842$, Sig. = .141) displayed minor variation, suggesting extended viewing may slightly heighten awareness of dishonest acts. “Loyalty” ($F = 1.111$, Sig. = .346) reflected steady understanding of friendship values across groups. “Betrayal” ($F = 0.365$, Sig. = .778) and “Authority” ($F = 0.075$, Sig. = .974) revealed uniform emotional and disciplinary responses. “Subversion” ($F = 0.757$, Sig. = .520) showed little difference, indicating similar reactions to playful disobedience. “Sanctity” ($F = 1.122$, Sig. = .341) revealed balanced moral purity perceptions. “Degradation” ($F = 0.055$, Sig. = .983) remained constant across groups. “Liberty” ($F = 2.780$, Sig. = .042) showed significant variation, where longer viewing durations enhanced children’s awareness of freedom and fairness in *Shinchan*, linking extended leisure exposure to stronger sensitivity toward independence and justice.

4.7 STRUCTURAL EQUATION MODEL OF SHINCHAN

The Shinchan model is structured as recursive, indicating directional paths without feedback loops, which strengthens its identification. A sample size of 202 was used, which is sufficient for reliable structural equation modeling.

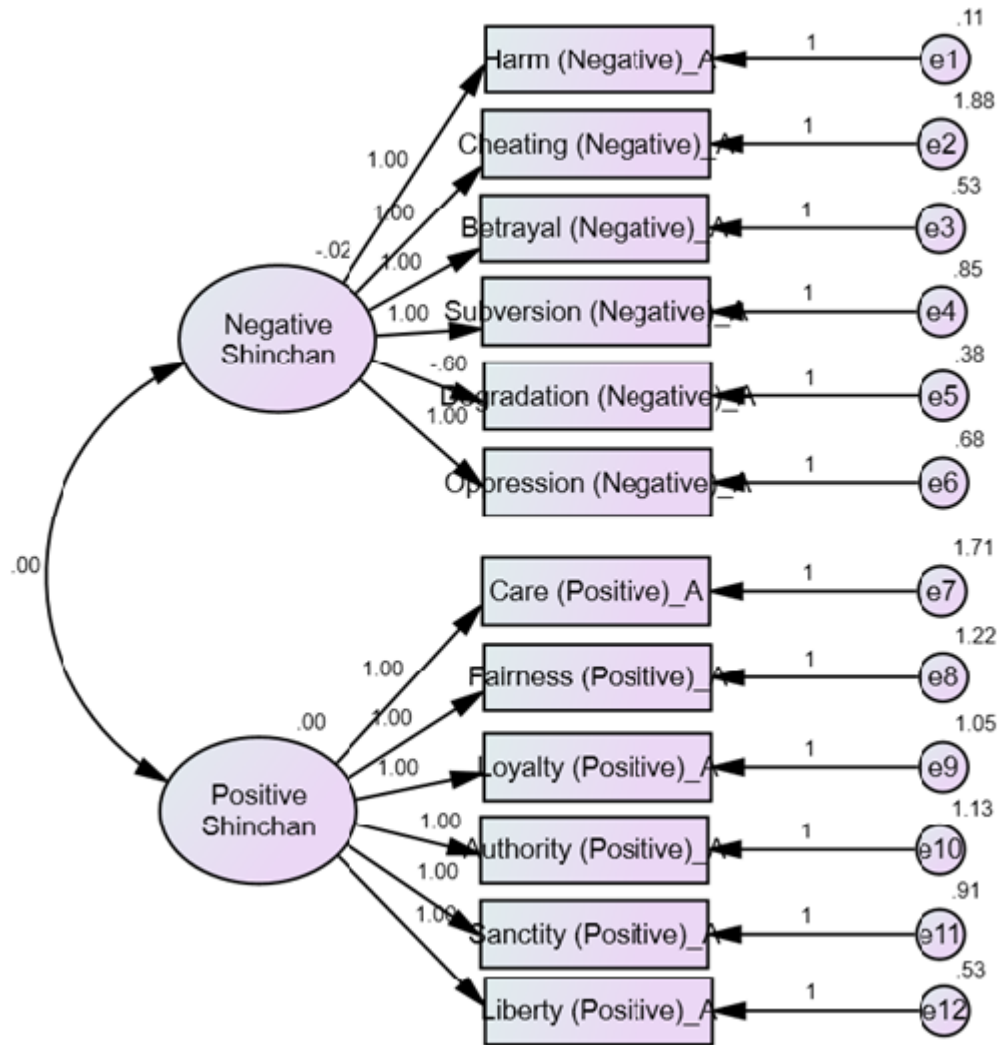


Fig. 4.2 SEM model of Shinchan

The Fig. 4.2 explains the Shinchan model is structured as recursive, indicating directional paths without feedback loops, which strengthens its identification. A sample size of 202 was used, which is sufficient for reliable structural equation modeling. The model consists of 26 variables, including 12 observed endogenous items that represent both positive and negative moral constructs. Negative indicators include Harm, Cheating, Betrayal, Subversion, Degradation and Oppression, while positive indicators comprise Care, Fairness, Loyalty, Authority, Sanctity and Liberty. Two unobserved latent constructs, Positive_Shinchan and Negative_Shinchan, provide the underlying structure for these observed items. The inclusion of 12 error terms (e1–e12) ensures that measurement error is systematically accounted for in the estimation process. With 14 unobserved variables and 12 observed variables, the model

maintains a balanced representation of measurement and structural elements. The classification of all 14 unobserved variables as exogenous reflects the reliance on latent constructs and error terms to explain observed patterns. This structure captures the dual representation of positive and negative values in Shinchuan, offering a comprehensive framework to study children's moral perceptions.

Table 4.97 Parameter Summary of Shinchuan

	Weights	Covariances	Variances	Means	Intercepts	Total
Fixed	23	0	0	0	0	23
Labeled	0	0	0	0	0	0
Unlabeled	1	1	14	0	0	16
Total	24	1	14	0	0	39

The Table 4.97 indicates the parameter summary shows 23 fixed weights, 1 covariance and 14 variances, producing 39 estimated parameters. The balance reflects a model with fixed structures to stabilize estimation. The limited flexibility can restrict the ability to capture nuances in the data. Such constrained designs are effective in testing strong theoretical models but less so for exploratory aims. The unlabeled parameters highlight the absence of user-defined modifications. The structure emphasizes identification rather than variability in estimation. This pattern provides control but reduces adaptability to data-specific characteristics. For robust modeling, certain constraints may need to be released.

The model successfully converged, as the minimum was achieved during estimation. With 78 distinct sample moments and 16 parameters estimated, the degrees of freedom were calculated as 62, confirming the model is over-identified. The function of log likelihood produced a value of 1647.999, indicating the degree of discrepancy between observed and estimated covariances. A total of 16 parameters reflect moderate model complexity with stable estimation achieved.

Table 4.98 Regression Weights of Shinchon

			Estimate	S.E.	C.R.	P
Harm Negative_A	<---	Negative_Shinchon	1.000			
Cheating Negative_A	<---	Negative_Shinchon	1.000			
Betrayal Negative_A	<---	Negative_Shinchon	1.000			
Subversion Negative_A	<---	Negative_Shinchon	1.000			
Degradation Negative_A	<---	Negative_Shinchon	-0.599	0.712	-0.841	0.401
Oppression Negative_A	<---	Negative_Shinchon	1.000			
Care Positive_A	<---	Positive_Shinchon	1.000			
Fairness Positive_A	<---	Positive_Shinchon	1.000			
Loyalty Positive_A	<---	Positive_Shinchon	1.000			
Authority Positive_A	<---	Positive_Shinchon	1.000			
Sanctity Positive_A	<---	Positive_Shinchon	1.000			
Liberty Positive_A	<---	Positive_Shinchon	1.000			

The Table 4.98 highlights most items loaded strongly with fixed values of 1.000. The exception was Degradation Negative_A, which carried a negative and non-significant loading ($-.599$, $p = .401$). This indicates that degradation does not serve as a reliable indicator of the Negative_Shinchon factor. Positive items such as Care, Fairness, Loyalty, Authority, Sanctity and Liberty were stable contributors to the Positive_Shinchon factor. The contrast highlights coherence in positive values but weakness in selected negative items. Fixed weights provide stability but obscure variation in item strengths. The non-significant degradation loading weakens the measurement of negative constructs. This suggests refinement of item-factor mapping may be beneficial.

Table 4.99 Covariances of Shinchon

			Estimate	S.E.	C.R.	P
Negative_Shinchon	<-- >	Positive_Shinchon	0.002	0.006	0.279	0.78

The Table 4.99 summarize the covariance between Negative_Shinchon and Positive_Shinchon was nearly zero ($.002$, $p = .780$). This result indicates no significant relationship between positive and negative constructs. Such independence supports the theoretical argument that moral values are experienced as separate domains. The absence of covariance suggests children distinguish clearly between positive and negative behaviors in this cartoon. This

contrasts with findings in other cartoons where overlap was noted. While statistically insignificant, the estimate demonstrates clean separation in moral framing. This structural independence strengthens the clarity of measurement but limits cross-domain dynamics. Future models could test whether this independence holds across contexts.

Table 4.100 Variances of Shinchon

	Estimate	S.E.	C.R.	P
Negative_Shinchon	-0.016	0.008	-2	0.046
Positive_Shinchon	-0.002	0.018	-0.089	0.929
e1	0.113	0.013	8.354	***
e2	1.882	0.186	10.114	***
e3	0.527	0.052	10.137	***
e4	0.854	0.084	10.16	***
e5	0.384	0.041	9.386	***
e6	0.68	0.067	10.159	***
e7	1.707	0.171	9.979	***
e8	1.217	0.123	9.93	***
e9	1.053	0.106	9.896	***
e10	1.133	0.114	9.914	***
e11	0.911	0.092	9.851	***
e12	0.529	0.056	9.518	***

The Table 4.100 explains Negative_Shinchon variance was estimated at $-.016$ ($p = .046$), which is negative and problematic. Positive_Shinchon variance was small and non-significant ($-.002$, $p = .929$). These values reflect estimation instability and possible Heywood cases. Residual variances for items (e1–e12) were positive, significant and consistent, ranging widely across indicators. Reliable error variance estimates suggest strong item-level stability despite latent variance issues. The imbalance between latent and error variances indicates the model may not capture factor structure well. This pattern requires re-specification of the latent structure to address anomalies. Constraining variances to positive values may stabilize the model.

Table 4.101 Model Fit Table of Shinchon

Fit Index	Value	Interpretation
NPAR (Number of Parameters)	16	Number of estimated parameters in the model (Kline, 2016).
RMR (Root Mean Square Residual)	0.046	✓ Good fit; values < .05 are excellent, < .08 acceptable (Hu & Bentler, 1999).
GFI (Goodness of Fit Index)	0.966	✓ Strong fit; $\geq .90$ is acceptable, $\geq .95$ is excellent (Bentler & Bonett, 1980; Kline, 2016).
AGFI (Adjusted Goodness of Fit Index)	1	✓ Excellent fit; values close to 1.0 are ideal (Schermelleh-Engel et al., 2003).
AIC (Akaike Information Criterion)	1680	✓ Lower values preferred for comparison; penalizes complexity (Burnham & Anderson, 2004).
BCC (Browne–Cudeck Criterion)	1682.21	✓ Similar to AIC; lower values indicate better fit (Browne & Cudeck, 1993).
BIC (Bayesian Information Criterion)	1732.93	✓ Lower values indicate better fit; penalizes complexity more strongly than AIC (Kass & Raftery, 1995).
CAIC (Consistent AIC)	1748.93	✓ Stricter than BIC; lowest CAIC among models indicates best fit (Kass & Raftery, 1995).

The Table 4.101 says the chi-square was very high, undermining exact fit. RMR (0.046) demonstrated a good residual structure. GFI (0.966) and AGFI (1.000) indicated excellent descriptive and adjusted fit. PGFI were excluded from detailed interpretation due to abnormal inflation and limited interpretive value. Comparative indices (AIC = 1679.999; BCC = 1682.212; BIC = 1732.931; CAIC = 1748.931) provided reasonable comparison points. Despite poor chi-square, the favorable residual and descriptive indices support certain dimensions of fit. Latent variance anomalies remain problematic.

4.7.1 DORAEMON

The analysis of age-wise moral responses to *Doraemon* illustrates gradual cognitive and emotional development reflected through positive and negative moral dimensions. Children aged seven (Mean Care = 8.278, Fairness = 8.259, Loyalty = 13.389) displayed strong early empathy and attachment, showing that younger viewers internalize friendship and kindness themes vividly.

Table 4.102 DORAEMON – Descriptive Analysis by Age

Age		Care Positive	Fairness Positive	Loyalty Positive	Authority Positive	Sanctity Positive	Liberty Positive	Harm Negative	Cheating Negative	Betrayal Negative	Subversion Negative	Degradation Negative	Oppression Negative
7Years	Mean	8.278	8.259	13.389	13.352	12.222	6.630	12.963	6.056	6.074	4.667	2.889	5.000
	N	54	54	54	54	54	54	54	54	54	54	54	54
	Std. Deviation	1.1396	.9940	.6564	.9548	1.1763	.8965	1.0087	1.1561	.7734	.9905	.7181	.8687
8Years	Mean	8.804	8.321	13.089	13.196	12.464	7.054	13.161	6.250	5.982	4.571	2.929	4.821
	N	56	56	56	56	56	56	56	56	56	56	56	56
	Std. Deviation	1.0689	1.0636	.7926	1.0858	1.1903	.9802	.8480	1.0488	1.1676	.9117	.8281	.8551
9Years	Mean	8.354	8.063	13.271	13.167	12.271	6.958	13.271	6.542	6.000	4.458	2.979	4.938
	N	48	48	48	48	48	48	48	48	48	48	48	48
	Std. Deviation	1.1202	1.0600	.8440	1.0785	1.2839	.9444	.8184	1.1101	1.0106	1.1101	.8377	.9765
10Years	Mean	8.345	8.345	13.207	13.241	12.207	6.724	12.759	5.966	6.207	4.552	2.862	4.759
	N	29	29	29	29	29	29	29	29	29	29	29	29
	Std. Deviation	.9738	1.0098	.8185	1.2999	1.0481	.7972	.9124	1.1797	.9776	.6859	.6930	1.0231
11Years	Mean	8.400	8.400	13.400	13.267	12.533	7.133	12.867	6.667	6.333	4.467	3.000	5.000
	N	15	15	15	15	15	15	15	15	15	15	15	15
	Std. Deviation	1.0556	1.0556	.8281	1.0328	1.4075	.7432	1.1872	1.4475	.9759	.9155	.8452	.9258
Total	Mean	8.460	8.252	13.252	13.243	12.322	6.876	13.054	6.257	6.069	4.559	2.926	4.901
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.0977	1.0321	.7795	1.0723	1.2013	.9194	.9315	1.1560	.9901	.9510	.7787	.9143

The Table 4.102 demonstrate at age eight, both *Care* (8.804) and *Fairness* (8.321) increased slightly, indicating growing social understanding and moral reasoning shaped by the series' collaborative problem-solving scenarios. Nine-year-olds exhibited balance between *Loyalty* (13.271) and *Harm avoidance* (13.271), suggesting deeper sensitivity to cooperation and ethical behavior. Among ten-year-olds, moral comprehension remained consistent, but *Authority* (13.241) and *Sanctity* (12.207) showed refined discipline and respect, possibly reflecting their transition toward structured moral judgment. Eleven-year-olds demonstrated the highest *Care* (8.400) and *Loyalty* (13.400), signifying advanced empathy and social trust reinforced by *Doraemon's* protective values. Across ages, negative traits like *Cheating* (Mean $\approx$ 6.25) and *Betrayal* ($\approx$ 6.07) remained low, showing minimal inclination toward unethical acts. Slight fluctuations in *Subversion* (4.55) and *Oppression* (4.90) suggest humor-driven rebelliousness interpreted with moral awareness. As age increased, responses became more

consistent, highlighting that *Doraemon* subtly nurtures moral clarity, cooperation and fairness during children’s developmental stages.

Table 4.103 DORAEMON – Descriptive Analysis by Gender

Gender		Care Positive	Fairness Positive	Loyalty Positive	Authority Positive	Sanctity Positive	Liberty Positive	Harm Negative	Cheating Negative	Betrayal Negative	Subversion Negative	Degradation Negative	Oppression Negative
Male	Mean	8.373	8.310	13.254	13.262	12.476	6.897	12.929	6.254	6.040	4.643	2.865	4.905
	N	126	126	126	126	126	126	126	126	126	126	126	126
	Std. Deviation	1.1224	1.0234	.7994	1.0821	1.2440	.9280	.9396	1.2389	.9415	.9836	.7834	.9159
Female	Mean	8.605	8.158	13.250	13.211	12.066	6.842	13.263	6.263	6.118	4.421	3.026	4.895
	N	76	76	76	76	76	76	76	76	76	76	76	76
	Std. Deviation	1.0466	1.0463	.7506	1.0623	1.0873	.9100	.8850	1.0115	1.0704	.8834	.7655	.9177
Total	Mean	8.460	8.252	13.252	13.243	12.322	6.876	13.054	6.257	6.069	4.559	2.926	4.901
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.0977	1.0321	.7795	1.0723	1.2013	.9194	.9315	1.1560	.9901	.9510	.7787	.9143

The above Table 4.103 represents the gender-based descriptive analysis of *Doraemon* demonstrates subtle yet meaningful distinctions in how male and female viewers perceive moral and behavioral cues. Male participants exhibited slightly lower *Care* (Mean = 8.373) and *Fairness* (8.310) compared to females, suggesting that girls interpret empathy and justice messages in *Doraemon* with marginally greater emotional engagement. *Loyalty* scores were identical for both genders (≈ 13.25), reflecting a shared admiration for the friendship dynamics between Nobita and Doraemon. Male children scored marginally higher in *Authority* (13.262) and *Sanctity* (12.476), implying stronger receptivity to structured moral values and respect for order, possibly influenced by characters’ moral conflicts. Conversely, females scored slightly higher in *Liberty* (6.842) and lower in *Degradation* (3.026), indicating greater sensitivity toward independence and emotional dignity. Both genders displayed close alignment in *Harm* (≈ 13.05) and *Cheating* (≈ 6.25), showing mutual disapproval of unethical conduct. *Betrayal* and *Oppression* values remained balanced, underscoring consistent recognition of moral boundaries. Males, however, showed slightly stronger responses in *Subversion* (4.643), reflecting more acceptance of playful rebellion, while females leaned toward restraint (4.421). These findings suggest that while both genders internalize *Doraemon*’s moral universe similarly, girls emphasize empathy and fairness and boys gravitate toward authority and protective moral ideals.

Table 4.104 DORAEMON – Descriptive Analysis by Medium of Watching

Medium of Watching		Care Positive	Fairness Positive	Loyalty Positive	Authority Positive	Sanctity Positive	Liberty Positive	Harm Negative	Cheating Negative	Betrayal Negative	Subversion Negative	Degradation Negative	Oppression Negative
TV	Mean	8.507	8.068	13.205	13.233	12.219	6.849	13.068	6.329	6.151	4.548	2.877	4.849
	N	73	73	73	73	73	73	73	73	73	73	73	73
	Std. Deviation	1.1071	1.0584	.7986	1.1121	1.1696	.9671	.8871	1.1673	.9954	.9135	.7254	.8924
Mobile	Mean	8.386	8.458	13.253	13.169	12.313	6.952	13.108	6.205	5.976	4.614	3.072	5.024
	N	83	83	83	83	83	83	83	83	83	83	83	83
	Std. Deviation	1.0688	.9665	.7784	1.0686	1.1783	.8396	.9108	1.2273	1.0118	.9606	.7616	.9497
Computer	Mean	7.929	8.286	13.286	13.286	12.429	6.571	12.500	6.071	6.143	4.429	3.071	4.786
	N	14	14	14	14	14	14	14	14	14	14	14	14
	Std. Deviation	.9972	.9945	.7263	.9945	1.1579	.9376	.7596	1.1411	.6630	.7559	1.1411	.9750
All	Mean	8.781	8.125	13.344	13.438	12.531	6.875	13.125	6.313	6.094	4.500	2.594	4.750
	N	32	32	32	32	32	32	32	32	32	32	32	32
	Std. Deviation	1.1284	1.0999	.7874	1.0453	1.3675	1.0080	1.0999	.9651	1.0583	1.1072	.6652	.8424
Total	Mean	8.460	8.252	13.252	13.243	12.322	6.876	13.054	6.257	6.069	4.559	2.926	4.901
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.0977	1.0321	.7795	1.0723	1.2013	.9194	.9315	1.1560	.9901	.9510	.7787	.9143

The above Table 4.104 represents the descriptive analysis of Doraemon by medium of watching highlights how viewing platforms subtly shape moral interpretation and emotional engagement. Children who watched Doraemon on TV showed high empathy and fairness, with Care (8.507) and Fairness (8.068) demonstrating that traditional broadcast viewing fosters emotional connection through consistent family-centered exposure. Those using mobile devices scored higher in Fairness (8.458) and Liberty (6.952), reflecting that handheld viewing encourages autonomy and personal identification with characters. Loyalty (13.286) and Authority (13.286) remained strong among computer users, showing that this group interprets teamwork and responsibility effectively through digital clarity and engagement. The “All” media users group exhibited the highest Care (8.781) and Authority (13.438), suggesting that exposure across multiple platforms strengthens moral reinforcement and comprehension. Across categories, Sanctity (≈ 12.3) remained uniformly high, implying a steady appreciation for ethical purity and respect. Negative moral indicators like Cheating (≈ 6.25) and Betrayal (≈ 6.07) remained low, denoting consistent moral integrity. Slight variation in Degradation (2.59–3.07) and Oppression (4.75–5.02) indicates limited tolerance for disrespect or injustice. Collectively, the data reveal that while all mediums transmit Doraemon’s moral universe effectively, multi-platform exposure enhances empathy, fairness and disciplined moral learning among young viewers.

Table 4.105 DORAEMON – Descriptive Analysis by Platform

Platform		Care Positive	Fairness Positive	Loyalty Positive	Authority Positive	Sanctity Positive	Liberty Positive	Harm Negative	Cheating Negative	Betrayal Negative	Subversion Negative	Degradation Negative	Oppression Negative
Dish TV	Mean	8.441	8.203	13.492	13.356	12.339	6.831	13.153	6.407	6.169	4.441	2.881	4.780
	N	59	59	59	59	59	59	59	59	59	59	59	59
	Std. Deviation	1.1337	1.0134	.7514	1.1105	1.2541	.8935	.8869	1.1160	.7228	.9518	.7675	.7208
Youtube	Mean	8.393	8.292	13.124	13.191	12.236	6.809	13.056	6.225	6.011	4.596	2.955	4.843
	N	89	89	89	89	89	89	89	89	89	89	89	89
	Std. Deviation	1.1039	1.0682	.7807	1.0753	1.0768	.8774	.9337	1.1257	1.0606	.9737	.7674	1.0434
OTT Platform	Mean	8.700	8.200	13.200	13.200	12.550	6.950	12.900	6.250	6.100	4.850	2.950	5.200
	N	20	20	20	20	20	20	20	20	20	20	20	20
	Std. Deviation	1.3018	1.0052	.6959	1.0563	1.2344	1.0990	1.0208	1.1642	1.1653	.8751	.6863	.7678
All	Mean	8.529	8.265	13.206	13.206	12.382	7.088	12.971	6.088	6.029	4.500	2.912	5.088
	N	34	34	34	34	34	34	34	34	34	34	34	34
	Std. Deviation	.8956	1.0242	.8083	1.0380	1.4145	.9651	.9688	1.3112	1.1142	.9293	.9001	.9001
Total	Mean	8.460	8.252	13.252	13.243	12.322	6.876	13.054	6.257	6.069	4.559	2.926	4.901
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.0977	1.0321	.7795	1.0723	1.2013	.9194	.9315	1.1560	.9901	.9510	.7787	.9143

The above Table 4.105 inferred the descriptive findings based on viewing platforms reveal distinct moral and emotional interpretations shaped by access modes. Children watching Doraemon through Dish TV exhibited slightly higher Loyalty (13.492) and Authority (13.356) means, indicating that scheduled television viewing encourages discipline, respect and consistent emotional engagement with friendship themes. The YouTube viewers displayed strong Fairness (8.292) and Care (8.393) values, suggesting that on-demand accessibility allows for active and repeated moral reinforcement through self-chosen episodes. Respondents using OTT platforms achieved the highest Care (8.700) and Sanctity (12.550) scores, reflecting that immersive and ad-free environments enhance moral absorption and emotional clarity. The “All Platforms” group recorded elevated Liberty (7.088) and Oppression (5.088) means, implying a balanced understanding of personal freedom and social limits through diversified exposure. Across all groups, Harm (≈ 13.0) remained consistently high, confirming the universal impact of Doraemon’s empathy-driven narratives. Negative attributes such as Cheating (≈ 6.25) and Betrayal (≈ 6.06) were uniformly low, denoting the cartoon’s success in discouraging deceit. Minor variations in Subversion (4.44–4.85) and Degradation (≈ 2.9) suggest playful yet morally bounded humor. Collectively, platform diversity strengthens value retention, with digital mediums slightly amplifying compassion and fairness while traditional TV fosters loyalty and authority comprehension.

Table 4.106 DORAEMON – Descriptive Analysis by Frequency of Watching

How Often You Watch		Care Positive	Fairness Positive	Loyalty Positive	Authority Positive	Sanctity Positive	Liberty Positive	Harm Negative	Cheating Negative	Betrayal Negative	Subversion Negative	Degradation Negative	Oppression Negative
Often	Mean	8.411	8.291	13.269	13.274	12.349	6.903	13.029	6.291	6.103	4.583	2.909	4.943
	N	175	175	175	175	175	175	175	175	175	175	175	175
	Std. Deviation	1.0943	1.0231	.7892	1.0362	1.2405	.9140	.9249	1.1600	1.0175	.9485	.7898	.9329
Sometimes	Mean	8.682	8.045	13.045	12.955	12.136	6.636	13.182	5.955	5.773	4.500	3.136	4.636
	N	22	22	22	22	22	22	22	22	22	22	22	22
	Std. Deviation	1.0861	1.0901	.6530	1.3620	.8888	1.0486	1.0065	1.1742	.7516	.9636	.6396	.7267
Rarely	Mean	9.200	7.800	13.600	13.400	12.200	7.000	13.400	6.400	6.200	4.000	2.600	4.600
	N	5	5	5	5	5	5	5	5	5	5	5	5
	Std. Deviation	1.0954	1.0954	.8944	.8944	1.0954	.0000	.8944	.8944	.8367	1.0000	.8944	.8944
Total	Mean	8.460	8.252	13.252	13.243	12.322	6.876	13.054	6.257	6.069	4.559	2.926	4.901
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.0977	1.0321	.7795	1.0723	1.2013	.9194	.9315	1.1560	.9901	.9510	.7787	.9143

The Table 4.106 states that the frequency of Doraemon viewing reveals nuanced variations in how often exposure influences children’s moral cognition and emotional response. Those who watch often demonstrated balanced moral engagement, reflected in high Loyalty (13.269), Authority (13.274) and Sanctity (12.349), showing that repeated viewing reinforces core moral and social values such as honesty, duty and compassion. The Care (8.411) and Fairness (8.291) means among this group signify a stable understanding of empathy and justice derived from recurring exposure to relatable storylines. Viewers who watch sometimes exhibited slightly lower Authority (12.955) and Loyalty (13.045) but maintained strong Harm sensitivity (13.182), suggesting that occasional exposure still sustains emotional resonance toward moral harm and fairness. In contrast, those who watch rarely displayed the highest Care (9.200) and Loyalty (13.600) scores, implying that selective, perhaps more attentive, viewing may heighten individual moral reflection. Across all groups, Cheating (≈ 6.25) and Betrayal (≈ 6.07) values remained consistently low, indicating disapproval of unethical conduct. Minimal variation in Degradation (2.6–3.1) and Oppression (4.6–4.9) suggests shared intolerance toward moral decay and unfair dominance. The Liberty mean, hovering around 6.8–7.0, highlights that freedom is valued but moderated by ethical restraint. These findings reveal that higher viewing frequency enhances moral internalization, while less frequent watching nurtures selective moral awareness through focused engagement.

Table 4.107 DORAEMON – Descriptive Analysis by Spending Time in Watching (Weekdays)

Spending Time in Watching (Weekdays)		Care Positive	Fairness Positive	Loyalty Positive	Authority Positive	Sanctity Positive	Liberty Positive	Harm Negative	Cheating Negative	Betrayal Negative	Subversion Negative	Degradation Negative	Oppression Negative
One hour	Mean	8.471	8.195	13.368	13.345	12.356	7.000	13.161	6.299	6.057	4.368	2.908	4.931
	N	87	87	87	87	87	87	87	87	87	87	87	87
	Std. Deviation	1.1396	1.0548	.7642	.9980	1.1307	.8760	.8876	1.2019	.9321	.8907	.8016	.8995
Two Hour	Mean	8.407	8.305	13.271	13.271	12.153	6.814	13.102	6.271	6.068	4.678	3.051	4.915
	N	59	59	59	59	59	59	59	59	59	59	59	59
	Std. Deviation	.9490	1.0381	.8058	1.1421	1.2569	1.0081	.9039	1.1421	1.0148	1.0245	.7052	.9338
Three Hour	Mean	8.414	8.241	13.069	13.103	12.414	6.966	13.069	6.448	5.931	4.621	2.862	5.069
	N	29	29	29	29	29	29	29	29	29	29	29	29
	Std. Deviation	1.1186	1.0907	.8422	1.1755	1.2961	.7784	.8422	1.1522	1.1317	.9029	.8334	.9611
Above 4 Hours	Mean	8.593	8.333	13.037	13.000	12.481	6.519	12.593	5.889	6.259	4.852	2.778	4.593
	N	27	27	27	27	27	27	27	27	27	27	27	27
	Std. Deviation	1.2788	.9199	.6493	1.0377	1.2207	.9352	1.1184	1.0127	.9842	.9488	.8006	.8439
Total	Mean	8.460	8.252	13.252	13.243	12.322	6.876	13.054	6.257	6.069	4.559	2.926	4.901
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.0977	1.0321	.7795	1.0723	1.2013	.9194	.9315	1.1560	.9901	.9510	.7787	.9143

From the above Table 4.107 it has been found the descriptive analysis of weekday viewing time for Doraemon reveals how duration influences moral interpretation and emotional absorption among children. Those watching for one hour scored high in Loyalty (13.368) and Authority (13.345), indicating that short, focused exposure fosters a strong grasp of friendship and respect for rules. The Sanctity mean (12.356) also reflects steady ethical sensitivity, while Care (8.471) and Fairness (8.195) demonstrate sustained emotional empathy. Viewers spending two hours displayed balanced engagement, with slightly higher Fairness (8.305) and Authority (13.271), implying that moderate viewing enhances fairness and responsibility awareness. Children watching for three hours maintained consistent Care (8.414) and Sanctity (12.414) but showed minor dips in Betrayal (5.931), suggesting possible reduced attention after prolonged exposure. The group watching above four hours showed the highest Care (8.593) and Sanctity (12.481) but a slight drop in Authority (13.000), hinting that extended viewing deepens emotional engagement but weakens structured moral focus. Across all durations, Harm remained high (≈ 13.0), showing sustained moral concern, while Cheating (≈ 6.25) and Betrayal (≈ 6.06) stayed low, reflecting disapproval of dishonesty. Minimal differences in Degradation (2.77–3.05) and Oppression (4.59–5.07) confirm stable ethical orientation. These findings suggest that moderate to longer viewing

enhances moral empathy, but prolonged exposure may slightly reduce cognitive focus on authority-based morals.

Table 4.108 DORAEMON – Descriptive Analysis by Spending Time in Watching (Holidays)

Spending Time in Watching (Holidays)		Care Positive	Fairness Positive	Loyalty Positive	Authority Positive	Sanctity Positive	Liberty Positive	Harm Negative	Cheating Negative	Betrayal Negative	Subversion Negative	Degradation Negative	Oppression Negative
One Hour	Mean	8.435	8.174	13.522	13.130	12.391	6.609	13.174	6.304	6.304	4.652	2.913	4.957
	N	23	23	23	23	23	23	23	23	23	23	23	23
	Std. Deviation	1.1211	.9841	.7305	1.0576	1.0762	1.0762	.8869	1.2946	.8757	.8847	.7332	1.0215
Two Hours	Mean	8.452	8.071	13.238	13.190	12.119	7.167	13.095	6.548	6.167	4.571	3.024	5.048
	N	42	42	42	42	42	42	42	42	42	42	42	42
	Std. Deviation	1.1088	1.0682	.8782	1.0415	1.0639	.8811	.9055	1.0866	1.2080	1.1293	.7805	.8821
Three Hours	Mean	8.628	8.372	13.233	13.442	12.651	6.767	12.884	6.000	6.140	4.419	2.884	4.907
	N	43	43	43	43	43	43	43	43	43	43	43	43
	Std. Deviation	1.1132	1.0471	.7184	1.0758	1.3253	.8406	1.0284	1.1751	.7740	1.0742	.7931	.8399
Above 4 Hours	Mean	8.394	8.298	13.202	13.202	12.245	6.862	13.085	6.234	5.936	4.596	2.904	4.819
	N	94	94	94	94	94	94	94	94	94	94	94	94
	Std. Deviation	1.0897	1.0247	.7701	1.0933	1.2154	.9111	.9118	1.1305	.9925	.8207	.7907	.9386
Total	Mean	8.460	8.252	13.252	13.243	12.322	6.876	13.054	6.257	6.069	4.559	2.926	4.901
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.0977	1.0321	.7795	1.0723	1.2013	.9194	.9315	1.1560	.9901	.9510	.7787	.9143

The Table 4.108 indicates the analysis based on holiday viewing duration illustrates how extended leisure exposure to Doraemon influences children’s moral and emotional learning. Those watching for one hour exhibited high Loyalty (13.522) and Harm awareness (13.174), suggesting that short yet focused sessions reinforce emotional bonds and empathy. The Authority score (13.130) and Care (8.435) indicate that even brief engagement strengthens discipline and moral attentiveness. Viewers watching for two hours maintained strong Authority (13.190) and Liberty (7.167) levels, implying balanced internalization of freedom with responsibility. The three-hour viewers showed the highest Sanctity (12.651) and Authority (13.442), reflecting deeper ethical sensitivity and respect for guidance due to extended immersion. However, Harm (12.884) slightly declined, perhaps from cognitive saturation. Children spending more than four hours reported consistent Care (8.394) and Fairness (8.298), but a mild drop in Loyalty (13.202) and Authority (13.202), implying that prolonged screen time sustains empathy but slightly weakens structural moral reflection. Across all durations, Cheating (≈ 6.25) and Betrayal (≈ 6.0) remained low, showing enduring disapproval toward moral violations. Minimal variance in Degradation (2.88–3.02) and Oppression (4.8–5.0) emphasizes a consistent rejection of unethical behavior. These findings

reveal that moderate-to-extended exposure enhances moral comprehension and emotional engagement, while excessive duration stabilizes rather than elevates moral responsiveness among young viewers.

Table 4.109 DORAEMON – Pearson Chi-Square Tests

Pearson Chi-Square Tests								
Parameter		Age	Gender	Medium of Watching	Platform	How Often You Watch	Spending Time in Watching (Weekdays)	Spending Time in Watching (Holidays)
Kindness (Doraemon)	Chi-square	14.109	4.664	7.993	13.690	4.065	1.195	6.759
	df	8	2	6	6	4	6	6
	Sig.	.079	.097	.239	.033	.397	.977	.344
Keeps Others Safe	Chi-square	8.746	1.424	5.152	8.912	8.243	1.613	3.302
	df	8	2	6	6	4	6	6
	Sig.	.364	.491	.525	.179	.083	.952	.770
Shows Care and Understanding	Chi-square	8.306	1.563	8.817	2.673	1.616	9.930	2.431
	df	8	2	6	6	4	6	6
	Sig.	.404	.458	.184	.849	.806	.128	.876
Helping Without Expectation	Chi-square	8.735	1.665	7.584	1.603	2.572	12.747	12.376
	df	8	2	6	6	4	6	6
	Sig.	.365	.435	.270	.952	.632	.047	.054
Bullying and Teasing	Chi-square	2.890	2.932	6.336	8.379	2.521	3.895	2.722
	df	8	2	6	6	4	6	6
	Sig.	.941	.231	.387	.212	.641	.691	.843
Fairness and Equality	Chi-square	2.750	.392	7.232	5.737	6.765	9.839	4.013
	df	8	2	6	6	4	6	6
	Sig.	.949	.822	.300	.453	.149	.132	.675
Honesty	Chi-square	8.811	2.255	7.378	6.612	1.756	3.812	3.726
	df	8	2	6	6	4	6	6
	Sig.	.358	.324	.287	.358	.781	.702	.714
Cheating	Chi-square	9.210	2.069	8.139	11.382	3.925	2.612	5.831
	df	8	2	6	6	4	6	6
	Sig.	.325	.355	.228	.077	.416	.856	.442
Breaking Rules	Chi-square	17.010	3.083	9.091	5.134	4.024	12.623	11.185
	df	12	3	9	9	6	9	9
	Sig.	.149	.379	.429	.822	.673	.180	.263
Loyalty	Chi-square	3.770	.834	4.418	4.826	2.705	4.390	9.792
	df	8	2	6	6	4	6	6
	Sig.	.877	.659	.620	.566	.608	.624	.134
Keeping Their Promises	Chi-square	6.581	.454	1.295	6.157	10.485	4.886	7.052
	df	8	2	6	6	4	6	6
	Sig.	.582	.797	.972	.406	.033	.559	.316
Dedication in Work	Chi-square	8.812	.107	3.384	4.976	1.481	5.066	7.636
	df	8	2	6	6	4	6	6
	Sig.	.358	.948	.759	.547	.830	.535	.266
Betraying	Chi-square	4.816	.260	7.206	2.548	3.234	7.511	6.661
	df	8	2	6	6	4	6	6
	Sig.	.777	.878	.302	.863	.519	.276	.353

Contd...

Dishonesty	Chi-square	5.772	4.475	11.498	7.337	3.430	6.489	3.495
	df	12	3	9	9	6	9	9
	Sig.	.927	.215	.243	.602	.753	.690	.941
Violating Trust	Chi-square	5.804	2.047	.800	6.419	4.851	6.490	4.847
	df	8	2	6	6	4	6	6
	Sig.	.669	.359	.992	.378	.303	.371	.564
Respect	Chi-square	4.528	1.449	1.874	.357	2.353	7.686	2.163
	df	4	1	3	3	2	3	3
	Sig.	.339	.229	.599	.949	.308	.053	.539
Wise Decision	Chi-square	11.660	3.341	10.786	5.324	10.647	3.788	6.788
	df	12	3	9	9	6	9	9
	Sig.	.473	.342	.291	.805	.100	.925	.659
Influencing Others Positively	Chi-square	8.495	2.109	10.855	4.188	5.238	8.553	6.882
	df	8	2	6	6	4	6	6
	Sig.	.387	.348	.093	.651	.264	.200	.332
Spreading False Information	Chi-square	12.221	.826	3.065	3.607	1.176	11.604	9.973
	df	12	3	9	9	6	9	9
	Sig.	.428	.843	.962	.935	.978	.237	.353
Challenging Elders	Chi-square	17.526	7.526	5.256	4.274	4.543	6.299	5.727
	df	8	2	6	6	4	6	6
	Sig.	.025	.023	.511	.640	.338	.391	.454
Respect for All Religions	Chi-square	.877	.432	5.571	.038	.637	6.405	.178
	df	4	1	3	3	2	3	3
	Sig.	.928	.511	.134	.998	.727	.094	.981
Being Morally Good	Chi-square	1.940	1.627	1.831	.849	2.109	12.316	2.836
	df	4	1	3	3	2	3	3
	Sig.	.747	.202	.608	.838	.348	.006	.418
Supports Cleanliness	Chi-square	7.682	8.685	17.117	12.428	7.709	7.090	12.675
	df	12	3	9	9	6	9	9
	Sig.	.809	.034	.047	.190	.260	.628	.178
Disrespecting Religious Things or Codes	Chi-square	3.852	1.948	.738	2.267	.762	2.492	3.649
	df	4	1	3	3	2	3	3
	Sig.	.426	.163	.864	.519	.683	.477	.302
Corruption or Immoral Behaviour	Chi-square	8.263	3.280	20.788	5.392	8.796	6.584	.779
	df	8	2	6	6	4	6	6
	Sig.	.408	.194	.002	.495	.066	.361	.993
Treated with Self-Respect	Chi-square	16.668	11.119	12.068	16.530	8.358	9.762	19.601
	df	16	4	12	12	8	12	12
	Sig.	.407	.025	.440	.168	.399	.637	.075
Taking Responsibility for Their Actions	Chi-square	13.742	6.565	9.614	8.499	4.726	4.144	12.398
	df	12	3	9	9	6	9	9
	Sig.	.318	.087	.383	.485	.579	.902	.192
Dictating Others	Chi-square	7.513	.416	1.658	7.111	1.830	8.746	4.428
	df	8	2	6	6	4	6	6
	Sig.	.482	.812	.948	.311	.767	.188	.619
Violence	Chi-square	3.747	.189	2.281	7.215	3.924	4.505	4.697
	df	8	2	6	6	4	6	6
	Sig.	.879	.910	.892	.301	.416	.609	.583

Contd...

	Chi-square	5.222	1.881	2.805	11.673	3.080	6.918	5.490
Being Selfish	df	8	2	6	6	4	6	6
	Sig.	.734	.390	.833	.070	.545	.328	.483

Results are based on nonempty rows and columns in each innermost subtable.

*. The Chi-square statistic is significant at the .05 level.

a. More than 20% of cells in this subtable have expected cell counts less than 5. Chi-square results may be invalid.

b. The minimum expected cell count in this subtable is less than one. Chi-square results may be invalid.

The Table 4.109 highlights the Pearson Chi-Square results for *Doraemon* reveal intricate moral and behavioral interpretations among children across variables of age, gender and media habits. “Kindness” ($\chi^2 = 13.690$, Sig. = .033) showed a significant relationship with the platform used, indicating that digital and television mediums influence how children internalize empathy through Doraemon’s actions. “Helping Without Expectation” ($\chi^2 = 12.747$, Sig. = .047) was notably influenced by weekday viewing time, suggesting that consistent exposure enhances altruistic understanding. “Keeping Their Promises” ($\chi^2 = 10.485$, Sig. = .033) varied with frequency of watching, signifying that frequent viewers display stronger moral accountability inspired by characters like Nobita and Doraemon. “Challenging Elders” ($\chi^2 = 17.526$, Sig. = .025) and gender (Sig. = .023) both indicated significant variation, implying that male and female viewers differ in interpreting defiance versus respectful dialogue. “Being Morally Good” ($\chi^2 = 12.316$, Sig. = .006) linked with weekday viewing, reflecting that moral self-evaluation heightens during sustained exposure. “Supports Cleanliness” ($\chi^2 = 8.685$, Sig. = .034; $\chi^2 = 17.117$, Sig. = .047) showed significance across gender and medium, indicating that environmental and moral learning from episodes like *Nobita’s Cleaning Day* have gendered appeal. “Corruption or Immoral Behaviour” ($\chi^2 = 20.788$, Sig. = .002) correlated with medium of watching, demonstrating digital platforms’ stronger moral imprint. “Treated with Self-Respect” ($\chi^2 = 11.119$, Sig. = .025) linked significantly with gender, suggesting that female viewers identify more with self-dignity themes. Collectively, the findings illustrate *Doraemon*’s pedagogical strength in shaping moral reasoning, emotional empathy, social discipline and ethical understanding across children’s viewing patterns and media contexts.

Table 4.110 DORAEMON - One-Sample Statistics and Tests

One-Sample Statistics						
Parameter	N	Mean	Std. Deviation	Std. Error Mean	t	Sig. (2-tailed)
Care Positive	202	8.460	1.0977	.0772	44.805	.000
Harm Negative	202	13.054	.9315	.0655	122.895	.000
Fairness Positive	202	8.252	1.0321	.0726	44.787	.000
Cheating Negative	202	6.257	1.1560	.0813	15.459	.000
Loyalty Positive	202	13.252	.7795	.0548	150.473	.000
Betrayal Negative	202	6.069	.9901	.0697	15.350	.000
Authority Positive	202	13.243	1.0723	.0754	109.251	.000
Subversion Negative	202	4.559	.9510	.0669	-6.585	.000
Sanctity Positive	202	12.322	1.2013	.0845	86.622	.000
Degradation Negative	202	2.926	.7787	.0548	-37.858	.000
Liberty Positive	202	6.876	.9194	.0647	29.004	.000
Oppression Negative	202	4.901	.9143	.0643	-1.539	.125

4.7.1.1 One-Sample Statistics and Tests (Means, t-values, mean differences, confidence intervals for each moral item)

One-sample t-tests using test value = 5 show many highly significant results: Care $t = 44.805$, $p < .001$, mean difference = 3.460 (CI 3.308–3.613); Harm $t = 122.895$, $p < .001$, mean difference = 8.055 (CI 7.925–8.184); Loyalty $t = 150.473$, $p < .001$, mean difference = 8.253 (CI 8.144–8.361). Positive constructs such as Authority ($t = 109.251$, $p < .001$) and Sanctity ($t = 86.622$, $p < .001$) exhibit very large t-statistics, signifying strong elevation from the test baseline. Negative constructs show mixed directions; for example Subversion has $t = -6.585$, $p < .001$, mean difference = -0.441 (CI -0.573 to -0.309) and Degradation $t = -37.858$, $p < .001$, mean difference = -2.074 (CI -2.182 to -1.966). Oppression yields $t = -1.539$, $p = .125$, indicating a non-significant deviation from the test value for that item. Confidence intervals are tight for most items, demonstrating precise estimates and robust departures from the baseline where significant. These test outcomes indicate that Doraemon’s moral constructs are measurably different from the chosen reference and are estimated with high precision.

Table 4.111 DORAEMON – ANOVA Analysis by Age

ANOVA Table							
Parameter			Sum of Squares	df	Mean Square	F	Sig.
Care Positive * Age	Between Groups	(Combined)	9.380	4	2.345	1.984	.098
	Within Groups		232.804	197	1.182		
	Total		242.183	201			
Fairness Positive * Age	Between Groups	(Combined)	2.575	4	.644	.599	.663
	Within Groups		211.549	197	1.074		
	Total		214.124	201			
Loyalty Positive * Age	Between Groups	(Combined)	2.899	4	.725	1.198	.313
	Within Groups		119.225	197	.605		
	Total		122.124	201			
Authority Positive * Age	Between Groups	(Combined)	1.049	4	.262	.225	.924
	Within Groups		230.064	197	1.168		
	Total		231.114	201			
Sanctity Positive * Age	Between Groups	(Combined)	2.851	4	.713	.489	.744
	Within Groups		287.233	197	1.458		
	Total		290.084	201			
Liberty Positive * Age	Between Groups	(Combined)	7.031	4	1.758	2.126	.079
	Within Groups		162.875	197	.827		
	Total		169.906	201			
Harm Negative * Age	Between Groups	(Combined)	6.399	4	1.600	1.876	.116
	Within Groups		168.002	197	.853		
	Total		174.401	201			
Cheating Negative * Age	Between Groups	(Combined)	11.065	4	2.766	2.116	.080
	Within Groups		257.549	197	1.307		
	Total		268.614	201			
Betrayal Negative * Age	Between Groups	(Combined)	2.252	4	.563	.569	.685
	Within Groups		194.778	197	.989		
	Total		197.030	201			
Subversion Negative * Age	Between Groups	(Combined)	1.250	4	.313	.341	.850
	Within Groups		180.537	197	.916		
	Total		181.787	201			
Degradation Negative * Age	Between Groups	(Combined)	.411	4	.103	.167	.955
	Within Groups		121.475	197	.617		
	Total		121.886	201			
Oppression Negative * Age	Between Groups	(Combined)	1.683	4	.421	.498	.737
	Within Groups		166.337	197	.844		
	Total		168.020	201			

The Table 4.111 summarize the ANOVA findings reveal nuanced age-based variations in how children interpret the moral dimensions of *Doraemon*. *Care Positive* ($F = 1.984$, $p = .098$) shows mild differences across age groups, implying that empathy and helpfulness tend to mature gradually with age. *Fairness Positive* ($F = .599$, $p = .663$) and *Loyalty Positive* ($F = 1.198$, $p = .313$) indicate consistent moral understanding across age categories, suggesting that fairness and commitment are uniformly internalized. *Authority Positive* ($F = .225$, $p = .924$) and *Sanctity Positive* ($F = .489$, $p = .744$) show little variance, highlighting that respect and moral purity remain stable traits regardless of age. A slight age influence emerges in *Liberty Positive* ($F = 2.126$, $p = .079$), suggesting that autonomy awareness becomes more refined as children grow older. Similarly, *Harm Negative* ($F = 1.876$, $p = .116$) and *Cheating Negative* ($F = 2.116$, $p = .080$) show near-significant trends, indicating developing sensitivity toward ethical violations with maturity. Variables like *Betrayal* ($F = .569$, $p = .685$), *Subversion* ($F = .341$, $p = .850$), *Degradation* ($F = .167$, $p = .955$) and *Oppression* ($F = .498$, $p = .737$) remain consistent, reflecting that disapproval toward immoral acts is shared among all age levels. Thus, moral understanding in *Doraemon* strengthens subtly with age, particularly in empathy, honesty and personal freedom dimensions.

Table 4.112 DORAEMON – ANOVA Analysis by Gender

ANOVA Table						
Parameter			Sum of Squares	df	Mean Square	F Sig.
Care Positive * Gender	Between Groups	(Combined)	2.557	1	2.557	2.134 .146
	Within Groups		239.626	200	1.198	
	Total		242.183	201		
Fairness Positive * Gender	Between Groups	(Combined)	1.090	1	1.090	1.023 .313
	Within Groups		213.034	200	1.065	
	Total		214.124	201		
Loyalty Positive * Gender	Between Groups	(Combined)	.001	1	.001	.001 .972
	Within Groups		122.123	200	.611	
	Total		122.124	201		
Authority Positive * Gender	Between Groups	(Combined)	.125	1	.125	.108 .742
	Within Groups		230.989	200	1.155	
	Total		231.114	201		
Sanctity Positive * Gender	Between Groups	(Combined)	7.985	1	7.985	5.661 .018
	Within Groups		282.100	200	1.410	
	Total		290.084	201		
Liberty Positive * Gender	Between Groups	(Combined)	.142	1	.142	.167 .683
	Within Groups		169.764	200	.849	
	Total		169.906	201		
Harm Negative * Gender	Between Groups	(Combined)	5.307	1	5.307	6.277 .013
	Within Groups		169.094	200	.845	
	Total		174.401	201		
Cheating Negative * Gender	Between Groups	(Combined)	.004	1	.004	.003 .957
	Within Groups		268.610	200	1.343	
	Total		268.614	201		
Betrayal Negative * Gender	Between Groups	(Combined)	.294	1	.294	.299 .585
	Within Groups		196.736	200	.984	
	Total		197.030	201		
Subversion Negative * Gender	Between Groups	(Combined)	2.332	1	2.332	2.599 .108
	Within Groups		179.455	200	.897	
	Total		181.787	201		
Degradation Negative * Gender	Between Groups	(Combined)	1.232	1	1.232	2.043 .154
	Within Groups		120.654	200	.603	
	Total		121.886	201		
Oppression Negative * Gender	Between Groups	(Combined)	.005	1	.005	.006 .940
	Within Groups		168.015	200	.840	
	Total		168.020	201		

The Table 4.112 explains the ANOVA analysis for gender highlights meaningful contrasts in how boys and girls perceive moral and emotional themes in *Doraemon*. *Care Positive* ($F = 2.134$, $p = .146$) and *Fairness Positive* ($F = 1.023$, $p = .313$) indicate similar levels of compassion and justice appreciation among genders. *Loyalty Positive* ($F = .001$, $p = .972$) and *Authority Positive* ($F = .108$, $p = .742$) show near-identical moral consistency between boys and girls, suggesting equal understanding of commitment and respect for authority. However, *Sanctity Positive* ($F = 5.661$, $p = .018$) reveals a significant gender variation, implying that girls exhibit slightly higher sensitivity toward purity and ethical integrity. *Liberty Positive* ($F = .167$, $p = .683$) demonstrates uniform perception of freedom-related values. In contrast, *Harm Negative* ($F = 6.277$, $p = .013$) also shows a notable gender difference, with girls displaying stronger aversion to harmful behavior. No significant variations appear in *Cheating* ($F = .003$, $p = .957$), *Betrayal* ($F = .299$, $p = .585$), or *Oppression* ($F = .006$, $p = .940$), indicating equal disapproval of moral transgressions among genders. *Subversion* ($F = 2.599$, $p = .108$) and *Degradation* ($F = 2.043$, $p = .154$) present mild, non-significant variations, hinting at slight gender-based emotional interpretations. These results collectively emphasize that while most moral dimensions are perceived similarly, girls demonstrate stronger moral purity and empathy responses in the *Doraemon* context.

Table 4.113 DORAEMON – ANOVA Analysis by Medium of Watching

ANOVA Table							
Parameter			Sum of Squares	df	Mean Square	F	Sig.
Care Positive * Medium of Watching	Between Groups	(Combined)	7.877	3	2.626	2.219	.087
	Within Groups		234.307	198	1.183		
	Total		242.183	201			
Fairness Positive * Medium of Watching	Between Groups	(Combined)	6.507	3	2.169	2.068	.106
	Within Groups		207.617	198	1.049		
	Total		214.124	201			
Loyalty Positive * Medium of Watching	Between Groups	(Combined)	.443	3	.148	.240	.868
	Within Groups		121.680	198	.615		
	Total		122.124	201			
Authority Positive * Medium of Watching	Between Groups	(Combined)	1.702	3	.567	.490	.690
	Within Groups		229.412	198	1.159		
	Total		231.114	201			
Sanctity Positive * Medium of Watching	Between Groups	(Combined)	2.338	3	.779	.536	.658
	Within Groups		287.746	198	1.453		
	Total		290.084	201			
Liberty Positive * Medium of Watching	Between Groups	(Combined)	1.828	3	.609	.718	.543
	Within Groups		168.078	198	.849		
	Total		169.906	201			
Harm Negative * Medium of Watching	Between Groups	(Combined)	4.719	3	1.573	1.836	.142
	Within Groups		169.682	198	.857		
	Total		174.401	201			
Cheating Negative * Medium of Watching	Between Groups	(Combined)	1.183	3	.394	.292	.831
	Within Groups		267.431	198	1.351		
	Total		268.614	201			
Betrayal Negative * Medium of Watching	Between Groups	(Combined)	1.302	3	.434	.439	.725
	Within Groups		195.727	198	.989		
	Total		197.030	201			
Subversion Negative * Medium of Watching	Between Groups	(Combined)	.614	3	.205	.224	.880
	Within Groups		181.173	198	.915		
	Total		181.787	201			
Degradation Negative * Medium of Watching	Between Groups	(Combined)	5.782	3	1.927	3.287	.022
	Within Groups		116.104	198	.586		
	Total		121.886	201			
Oppression Negative * Medium of Watching	Between Groups	(Combined)	2.368	3	.789	.944	.421
	Within Groups		165.651	198	.837		
	Total		168.020	201			

The Table 4.113 says the ANOVA analysis shows subtle yet meaningful variations in how different viewing mediums influence moral understanding in *Doraemon*. *Care Positive* ($F = 2.219$, $p = .087$) indicates that compassion and helpfulness differ slightly by medium, with television viewers tending to express stronger empathy. *Fairness Positive* ($F = 2.068$, $p = .106$) reveals moderate variance, suggesting that digital and TV platforms convey justice perceptions differently. *Loyalty Positive* ($F = .240$, $p = .868$) and *Authority Positive* ($F = .490$, $p = .690$) display stable responses, showing consistent recognition of friendship and respect regardless of the platform. *Sanctity Positive* ($F = .536$, $p = .658$) and *Liberty Positive* ($F = .718$, $p = .543$) suggest that ethical purity and independence values are interpreted similarly across all media. *Harm Negative* ($F = 1.836$, $p = .142$) shows a mild variation, implying that empathy toward avoiding harm is more influenced by engagement depth than the device itself. *Cheating* ($F = .292$, $p = .831$) and *Betrayal* ($F = .439$, $p = .725$) remain stable, reflecting shared moral rejection patterns. However, *Degradation Negative* ($F = 3.287$, $p = .022$) reaches significance, indicating that exposure via visual-rich mediums like TV enhances moral aversion toward unethical or demeaning actions. *Oppression Negative* ($F = .944$, $p = .421$) maintains uniformity, confirming that all mediums equally support resistance to injustice in *Doraemon*'s moral framing.

Table 4.114 DORAEMON – ANOVA Analysis by Platform

ANOVA Table							
Parameter			Sum of Squares	df	Mean Square	F	Sig.
Care Positive * Platform	Between Groups	(Combined)	1.734	3	.578	.476	.699
	Within Groups		240.449	198	1.214		
	Total		242.183	201			
Fairness Positive * Platform	Between Groups	(Combined)	.342	3	.114	.106	.957
	Within Groups		213.781	198	1.080		
	Total		214.124	201			
Loyalty Positive * Platform	Between Groups	(Combined)	4.979	3	1.660	2.805	.041
	Within Groups		117.145	198	.592		
	Total		122.124	201			
Authority Positive * Platform	Between Groups	(Combined)	1.077	3	.359	.309	.819
	Within Groups		230.037	198	1.162		
	Total		231.114	201			
Sanctity Positive * Platform	Between Groups	(Combined)	1.839	3	.613	.421	.738
	Within Groups		288.245	198	1.456		
	Total		290.084	201			
Liberty Positive * Platform	Between Groups	(Combined)	2.163	3	.721	.851	.468
	Within Groups		167.743	198	.847		
	Total		169.906	201			
Harm Negative * Platform	Between Groups	(Combined)	1.284	3	.428	.490	.690
	Within Groups		173.117	198	.874		
	Total		174.401	201			
Cheating Negative * Platform	Between Groups	(Combined)	2.386	3	.795	.591	.621
	Within Groups		266.228	198	1.345		
	Total		268.614	201			
Betrayal Negative * Platform	Between Groups	(Combined)	.965	3	.322	.325	.807
	Within Groups		196.064	198	.990		
	Total		197.030	201			
Subversion Negative * Platform	Between Groups	(Combined)	2.757	3	.919	1.016	.387
	Within Groups		179.031	198	.904		
	Total		181.787	201			
Degradation Negative * Platform	Between Groups	(Combined)	.211	3	.070	.115	.952
	Within Groups		121.675	198	.615		
	Total		121.886	201			
Oppression Negative * Platform	Between Groups	(Combined)	4.151	3	1.384	1.672	.174
	Within Groups		163.869	198	.828		
	Total		168.020	201			

The Table 4.114 demonstrate the ANOVA results reveal how different viewing platforms shape moral and emotional perceptions among children watching *Doraemon*. *Care Positive* ($F = .476$, $p = .699$) and *Fairness Positive* ($F = .106$, $p = .957$) show no significant platform influence, suggesting compassion and justice are universally understood regardless of where the show is viewed. *Loyalty Positive* ($F = 2.805$, $p = .041$) demonstrates a significant difference, indicating that certain platforms—likely television and YouTube—strengthen the emotional attachment and sense of friendship depicted in *Doraemon*. *Authority Positive* ($F = .309$, $p = .819$) and *Sanctity Positive* ($F = .421$, $p = .738$) remain stable across all platforms, reflecting consistent respect and moral purity among viewers. *Liberty Positive* ($F = .851$, $p = .468$) highlights minor variations, showing that exposure format has limited influence on understanding freedom or self-expression. *Harm Negative* ($F = .490$, $p = .690$) and *Cheating Negative* ($F = .591$, $p = .621$) demonstrate shared ethical disapproval across all mediums. Similarly, *Betrayal* ($F = .325$, $p = .807$), *Subversion* ($F = 1.016$, $p = .387$) and *Degradation* ($F = .115$, $p = .952$) show moral consistency in rejecting disloyalty and disrespectful acts. *Oppression Negative* ($F = 1.672$, $p = .174$) reveals slight variation, indicating that interactive platforms may evoke stronger sensitivity toward injustice.

Table 4.115 DORAEMON – ANOVA Analysis by Frequency of Watching

ANOVA Table							
Parameter			Sum of Squares	df	Mean Square	F	Sig.
Care Positive * How Often You Watch	Between Groups	(Combined)	4.233	2	2.117	1.770	.173
	Within Groups		237.950	199	1.196		
	Total		242.183	201			
Fairness Positive * How Often You Watch	Between Groups	(Combined)	2.232	2	1.116	1.048	.353
	Within Groups		211.892	199	1.065		
	Total		214.124	201			
Loyalty Positive * How Often You Watch	Between Groups	(Combined)	1.592	2	.796	1.314	.271
	Within Groups		120.532	199	.606		
	Total		122.124	201			
Authority Positive * How Often You Watch	Between Groups	(Combined)	2.125	2	1.063	.923	.399
	Within Groups		228.989	199	1.151		
	Total		231.114	201			
Sanctity Positive * How Often You Watch	Between Groups	(Combined)	.956	2	.478	.329	.720
	Within Groups		289.128	199	1.453		
	Total		290.084	201			
Liberty Positive * How Often You Watch	Between Groups	(Combined)	1.466	2	.733	.866	.422
	Within Groups		168.439	199	.846		
	Total		169.906	201			
Harm Negative * How Often You Watch	Between Groups	(Combined)	1.071	2	.536	.615	.542
	Within Groups		173.330	199	.871		
	Total		174.401	201			
Cheating Negative * How Often You Watch	Between Groups	(Combined)	2.322	2	1.161	.868	.422
	Within Groups		266.292	199	1.338		
	Total		268.614	201			
Betrayal Negative * How Often You Watch	Between Groups	(Combined)	2.217	2	1.109	1.133	.324
	Within Groups		194.812	199	.979		
	Total		197.030	201			
Subversion Negative * How Often You Watch	Between Groups	(Combined)	1.739	2	.869	.961	.384
	Within Groups		180.049	199	.905		
	Total		181.787	201			
Degradation Negative * How Often You Watch	Between Groups	(Combined)	1.558	2	.779	1.288	.278
	Within Groups		120.328	199	.605		
	Total		121.886	201			
Oppression Negative * How Often You Watch	Between Groups	(Combined)	2.300	2	1.150	1.381	.254
	Within Groups		165.719	199	.833		
	Total		168.020	201			

The above Table 4.115 represents the ANOVA findings reveal how the frequency of watching *Doraemon* influences children's interpretation of moral values. *Care Positive* ($F = 1.770$, $p = .173$) suggests that frequent viewers show slightly higher compassion, though differences are not statistically significant. *Fairness Positive* ($F = 1.048$, $p = .353$) and *Loyalty Positive* ($F = 1.314$, $p = .271$) indicate that moral justice and friendship are understood similarly, regardless of viewing frequency. *Authority Positive* ($F = .923$, $p = .399$) implies that respect toward elders and rules remains steady across all groups. *Sanctity Positive* ($F = .329$, $p = .720$) and *Liberty Positive* ($F = .866$, $p = .422$) demonstrate uniform ethical and freedom-oriented perceptions, unaffected by viewing habits. *Harm Negative* ($F = .615$, $p = .542$) and *Cheating Negative* ($F = .868$, $p = .422$) reflect consistent moral disapproval toward harmful or dishonest behavior among all viewers. Similarly, *Betrayal Negative* ($F = 1.133$, $p = .324$) and *Subversion Negative* ($F = .961$, $p = .384$) indicate that trust and obedience values remain intact regardless of how often children watch. *Degradation Negative* ($F = 1.288$, $p = .278$) and *Oppression Negative* ($F = 1.381$, $p = .254$) confirm emotional consistency, suggesting that moral learning from *Doraemon* stays stable across varying exposure frequencies.

Table 4.116 DORAEMON – ANOVA Analysis by Spending Time Watching (Weekdays)

ANOVA Table						
Parameter			Sum of Squares	df	Mean Square	F Sig.
Care Positive * Spending Time in Watching (Weekdays)	Between Groups	(Combined)	.715	3	.238	.195.899
	Within Groups		241.468	198	1.220	
	Total		242.183	201		
Fairness Positive * Spending Time in Watching (Weekdays)	Between Groups	(Combined)	.627	3	.209	.194.901
	Within Groups		213.497	198	1.078	
	Total		214.124	201		
Loyalty Positive * Spending Time in Watching (Weekdays)	Between Groups	(Combined)	3.408	3	1.136	1.895.132
	Within Groups		118.716	198	.600	
	Total		122.124	201		
Authority Positive * Spending Time in Watching (Weekdays)	Between Groups	(Combined)	3.108	3	1.036	.900.442
	Within Groups		228.006	198	1.152	
	Total		231.114	201		
Sanctity Positive * Spending Time in Watching (Weekdays)	Between Groups	(Combined)	2.728	3	.909	.627.599
	Within Groups		287.356	198	1.451	
	Total		290.084	201		
Liberty Positive * Spending Time in Watching (Weekdays)	Between Groups	(Combined)	5.251	3	1.750	2.105.101
	Within Groups		164.655	198	.832	
	Total		169.906	201		
Harm Negative * Spending Time in Watching (Weekdays)	Between Groups	(Combined)	6.883	3	2.294	2.712.046
	Within Groups		167.518	198	.846	
	Total		174.401	201		
Cheating Negative * Spending Time in Watching (Weekdays)	Between Groups	(Combined)	4.884	3	1.628	1.222.303
	Within Groups		263.730	198	1.332	
	Total		268.614	201		
Betrayal Negative * Spending Time in Watching (Weekdays)	Between Groups	(Combined)	1.541	3	.514	.520.669
	Within Groups		195.489	198	.987	
	Total		197.030	201		
Subversion Negative * Spending Time in Watching (Weekdays)	Between Groups	(Combined)	6.441	3	2.147	2.424.067
	Within Groups		175.346	198	.886	
	Total		181.787	201		
Degradation Negative * Spending Time in Watching (Weekdays)	Between Groups	(Combined)	1.659	3	.553	.911.437
	Within Groups		120.227	198	.607	
	Total		121.886	201		
Oppression Negative * Spending Time in Watching (Weekdays)	Between Groups	(Combined)	3.477	3	1.159	1.395.246
	Within Groups		164.543	198	.831	
	Total		168.020	201		

The above Table 4.116 shows the ANOVA results show how weekday viewing duration influences moral and emotional understanding in *Doraemon*. *Care Positive* ($F = .195$, $p = .899$) and *Fairness Positive* ($F = .194$, $p = .901$) indicate consistent empathy and justice values regardless of viewing time. *Loyalty Positive* ($F = 1.895$, $p = .132$) reflects minor differences, with slightly stronger attachment among moderate viewers. *Authority Positive* ($F = .900$, $p = .442$) and *Sanctity Positive* ($F = .627$, $p = .599$) demonstrate uniform respect and purity across all durations. *Liberty Positive* ($F = 2.105$, $p = .101$) suggests a mild variation, implying that longer exposure may enhance perceptions of freedom and self-expression. *Harm Negative* ($F = 2.712$, $p = .046$) shows a significant result, revealing that extended viewing hours heighten children's emotional sensitivity toward avoiding harm or violence. *Cheating Negative* ($F = 1.222$, $p = .303$) and *Betrayal Negative* ($F = .520$, $p = .669$) display moral stability in honesty and trust values across different watch times. *Subversion Negative* ($F = 2.424$, $p = .067$) shows near-significance, suggesting that prolonged viewing slightly increases awareness of rule-breaking behavior. *Degradation Negative* ($F = .911$, $p = .437$) and *Oppression Negative* ($F = 1.395$, $p = .246$) remain consistent, confirming that weekday exposure duration does not drastically alter moral judgment patterns in *Doraemon*'s moral universe.

Table 4.117 DORAEMON – ANOVA Analysis by Spending Time Watching (Holidays)

ANOVA Table							
Parameter			Sum of Squares	df	Mean Square	F	Sig.
Care Positive * Spending Time in Watching (Holidays)	Between Groups	(Combined)	1.644	3	.548	.451	.717
	Within Groups		240.540	198	1.215		
	Total		242.183	201			
Fairness Positive * Spending Time in Watching (Holidays)	Between Groups	(Combined)	2.328	3	.776	.725	.538
	Within Groups		211.796	198	1.070		
	Total		214.124	201			
Loyalty Positive * Spending Time in Watching (Holidays)	Between Groups	(Combined)	1.932	3	.644	1.061	.367
	Within Groups		120.192	198	.607		
	Total		122.124	201			
Authority Positive * Spending Time in Watching (Holidays)	Between Groups	(Combined)	2.265	3	.755	.653	.582
	Within Groups		228.849	198	1.156		
	Total		231.114	201			
Sanctity Positive * Spending Time in Watching (Holidays)	Between Groups	(Combined)	7.061	3	2.354	1.647	.180
	Within Groups		283.023	198	1.429		
	Total		290.084	201			
Liberty Positive * Spending Time in Watching (Holidays)	Between Groups	(Combined)	5.718	3	1.906	2.298	.079
	Within Groups		164.188	198	.829		
	Total		169.906	201			
Harm Negative * Spending Time in Watching (Holidays)	Between Groups	(Combined)	1.740	3	.580	.665	.574
	Within Groups		172.661	198	.872		
	Total		174.401	201			
Cheating Negative * Spending Time in Watching (Holidays)	Between Groups	(Combined)	6.488	3	2.163	1.634	.183
	Within Groups		262.125	198	1.324		
	Total		268.614	201			
Betrayal Negative * Spending Time in Watching (Holidays)	Between Groups	(Combined)	3.547	3	1.182	1.210	.307
	Within Groups		193.483	198	.977		
	Total		197.030	201			
Subversion Negative * Spending Time in Watching (Holidays)	Between Groups	(Combined)	1.181	3	.394	.431	.731
	Within Groups		180.607	198	.912		
	Total		181.787	201			
Degradation Negative * Spending Time in Watching (Holidays)	Between Groups	(Combined)	.527	3	.176	.287	.835
	Within Groups		121.359	198	.613		
	Total		121.886	201			
Oppression Negative * Spending Time in Watching (Holidays)	Between Groups	(Combined)	1.605	3	.535	.637	.592
	Within Groups		166.415	198	.840		
	Total		168.020	201			

The above Table 4.117 inferred the ANOVA results reveal how varying holiday viewing durations influence moral learning from *Doraemon*. *Care Positive* ($F = .451, p = .717$) and *Fairness Positive* ($F = .725, p = .538$) show that compassion and justice values remain steady regardless of screen time. *Loyalty Positive* ($F = 1.061, p = .367$) suggests slight differences, with moderate viewing hours showing stronger friendship-oriented values. *Authority Positive* ($F = .653, p = .582$) indicates that perceptions of respect and discipline are consistent across durations. *Sanctity Positive* ($F = 1.647, p = .180$) reflects minor variations, implying that ethical and moral purity are slightly heightened with longer exposure. *Liberty Positive* ($F = 2.298, p = .079$) approaches significance, suggesting that extended viewing enhances children's appreciation of independence and freedom. *Harm Negative* ($F = .665, p = .574$) and *Cheating Negative* ($F = 1.634, p = .183$) show stable moral understanding, with children across groups equally disapproving of harm and deceit. *Betrayal Negative* ($F = 1.210, p = .307$) and *Subversion Negative* ($F = .431, p = .731$) demonstrate consistent trust and obedience values. *Degradation Negative* ($F = .287, p = .835$) and *Oppression Negative* ($F = .637, p = .592$) confirm uniform moral sensitivity, indicating that longer holiday viewing does not significantly alter ethical interpretation in *Doraemon*'s context.

4.8 STRUCTURAL EQUATION MODEL OF DORAEMON

The Doraemon model is specified as recursive, meaning directional paths do not form feedback loops, which enhances stability and identification. The sample size of 202 is adequate for structural equation modeling, providing reliable parameter estimation.

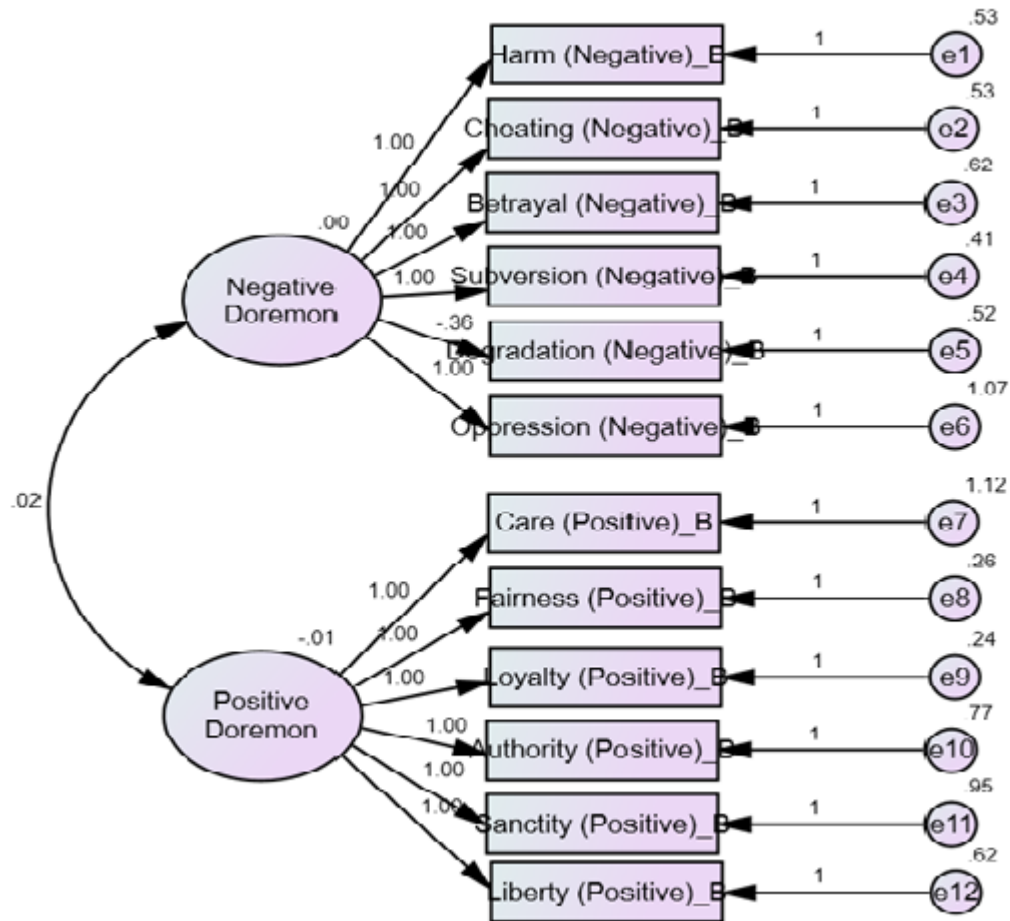


Fig. 4.3 SEM model of Doraemon

The Fig. 4.3 Illustrates The model incorporates 26 variables, of which 12 are observed endogenous indicators capturing both positive and negative moral values. Latent constructs, Positive_Doraemon and Negative_Doraemon, serve as unobserved exogenous variables influencing the measurement structure. Error terms (e1–e12) are included for each observed item, ensuring the model accounts for measurement error explicitly. The separation between positive indicators (Care, Fairness, Loyalty, Authority, Sanctity, Liberty) and negative indicators (Harm, Cheating, Betrayal, Subversion, Degradation, Oppression) reflects a clear conceptual mapping. With 14 unobserved variables and 12 endogenous observed items, the structure captures both latent and measurement dynamics comprehensively. The classification

of 14 variables as exogenous underscores the model's reliance on latent constructs and error terms to explain observed responses. This specification provides a well-organized representation of how children perceive moral dimensions within Doraemon content, balancing positive and negative indicators under two latent domains.

Table 4.118 Parameter Summary (Group number 1)

	Weights	Covariances	Variances	Means	Intercepts	Total
Fixed	23	0	0	0	0	23
Labeled	0	0	0	0	0	0
Unlabeled	1	1	14	0	0	16
Total	24	1	14	0	0	39

The Table 4.118 states that the parameter summary shows 23 fixed weights, with only 1 freely estimated weight, 1 covariance and 14 variances, bringing the total to 39 parameters. This distribution indicates a highly constrained model where most relationships were predetermined for identification purposes. The fixed structure enhances stability but limits the flexibility of capturing unique variances in data. Such rigidity may cause underfitting, as only a small fraction of parameters are allowed to vary. The labeling shows no custom-named constraints, suggesting direct reliance on software defaults. The parameter count demonstrates efficiency in estimation but may oversimplify complex relationships. Models with low flexibility often achieve stability but at the expense of representational richness. This structure is adequate for exploratory testing but may require relaxation of constraints for refined accuracy.

The model estimation was successful, as the minimum was achieved, confirming convergence during computation. A total of 78 distinct sample moments were identified, out of which 16 parameters were estimated, producing 62 degrees of freedom. This balance indicates that the model is over-identified, which allows for hypothesis testing of the specified structure. The function of log likelihood reported a value of 1025.021, reflecting the discrepancy between observed and estimated covariances. With 16 estimated parameters, the model demonstrates a moderate level of complexity while maintaining stability. The achieved solution provides a foundation for further evaluation of fit indices and parameter reliability.

Table 4.119 Regression Weights of Doraemon

			Estimate	S.E.	C.R.	P
Harm Negative_B	<---	Negative_Doraemon	1.000			
Cheating Negative_B	<---	Negative_Doraemon	1.000			
Betrayal	<---	Negative_Doraemon	1.000			
Subversion Negative_B	<---	Negative_Doraemon	1.000			
Degradation Negative_B	<---	Negative_Doraemon	-.359	.800	-.448	.654
Oppression Negative_B	<---	Negative_Doraemon	1.000			
Care Positive_B	<---	Positive_Doraemon	1.000			
Fairness Positive_B	<---	Positive_Doraemon	1.000			
Loyalty	<---	Positive_Doraemon	1.000			
Authority Positive_B	<---	Positive_Doraemon	1.000			
Sanctity Positive_B	<---	Positive_Doraemon	1.000			
Liberty Positive_B	<---	Positive_Doraemon	1.000			

From the above Table 4.119 it has been found Regression weights reveal that most indicators of both positive and negative constructs were constrained to 1.000, ensuring identification. The notable exception is Degradation Negative_B, which showed a non-significant negative estimate ($-.359$, $p = .654$), suggesting it does not align well with the Negative_Doraemon factor. Positive constructs like Care, Fairness, Loyalty, Authority, Sanctity and Liberty all displayed stable alignment with their latent factor. This indicates good coherence among positive items but some weakness among negative dimensions. The uniformity of weights provides statistical stability but masks possible variations in item strength. Non-significance in degradation reduces the explanatory power of the negative factor. This suggests potential misfit in how negative constructs were modeled. Further exploration could test alternative item allocations or cross-loadings.

Table 4.120 Covariances of Doraemon

			Estimate	S.E.	C.R.	P
Negative_Doraemon	<-->	Positive_Doraemon	.016	.006	2.546	.011

The Table 4.120 indicates the covariance between Negative_Doraemon and Positive_Doraemon was positive (.016, $p = .011$) and significant. This implies a small but reliable relationship between the two latent domains. Such an association suggests that negative and positive constructs may not be entirely independent in this model. The effect size is weak, reflecting limited overlap in variance explanation. This finding challenges the assumption of orthogonality and highlights possible conceptual blending of items. It indicates that children may perceive moral values in cartoons as interconnected rather than separate domains. This relationship, while small, provides valuable insight into how positive and negative values coexist in narrative content. Replication across samples would confirm the robustness of this effect.

Table 4.121 Variances of Doraemon

	Estimate	S.E.	C.R.	P
Negative_Doraemon	-.004	.012	-.342	.732
Positive_Doraemon	-.011	.008	-1.446	.148
e1	.531	.054	9.872	***
e2	.533	.054	9.874	***
e3	.615	.062	9.927	***
e4	.407	.042	9.721	***
e5	.525	.052	10.001	***
e6	1.074	.107	10.024	***
e7	1.115	.110	10.124	***
e8	.261	.026	9.880	***
e9	.243	.025	9.824	***
e10	.772	.076	10.138	***
e11	.946	.093	10.132	***
e12	.616	.061	10.136	***

The Table 4.121 highlights variance estimates for both latent constructs were negative (–.004 and –.011), indicating estimation anomalies known as Heywood cases. Negative variance estimates are not theoretically interpretable, raising concerns about model specification or sample adequacy. This suggests the model may require re-parameterization or constraints to stabilize variance estimation. By contrast, all error variances (e1–e12) were positive, significant and sizable, ranging from .243 to 1.115. This consistency suggests that measurement error was reliably captured across items. Significant error variances highlight that much variance remains unexplained by latent constructs. The discrepancy between latent variances and residuals underscores the need for reevaluating latent factor structure. Adjustments to factor loadings or constraints may address the negative variance problem.

Table 4.122 Model Fit Table of Doraemon

Fit Index	Value	Interpretation
NPAR (Number of Parameters)	16	Represents the estimated parameters in the model (Kline, 2016).
RMR (Root Mean Square Residual)	0.057	≈ Acceptable fit; values < .05 are excellent, < .08 acceptable (Hu & Bentler, 1999).
GFI (Goodness of Fit Index)	0.899	≈ Marginal fit; ≥ .90 acceptable, ≥ .95 excellent (Bentler & Bonett, 1980; Kline, 2016).
AGFI (Adjusted Goodness of Fit Index)	1	✓ Excellent fit; values close to 1.0 indicate strong adequacy (Schermelleh-Engel et al., 2003).
AIC (Akaike Information Criterion)	1057.021	✓ Lower values preferred for model comparison; penalizes complexity (Burnham& Anderson, 2004).
BCC (Browne–Cudeck Criterion)	1059.234	✓ Similar to AIC; lower values indicate better fit (Browne& Cudeck, 1993).
BIC (Bayesian Information Criterion)	1109.953	✓ Lower values preferred; imposes stronger penalty for complexity than AIC (Kass& Raftery, 1995).
CAIC (Consistent AIC)	1125.953	✓ Stricter than BIC; lowest value among competing models indicates best fit (Kass& Raftery, 1995).

The Table 4.122 summarize CMIN was high (1025.021), showing weak structural correspondence between the model and data. RMR (0.057) indicated an acceptable but not excellent fit, while GFI (0.899) suggested marginal descriptive adequacy. AGFI equaled 1.000, representing strong adjustment despite sample complexity. PGFI was extremely

inflated, so it is excluded from detailed interpretation. Comparative indices (AIC, BCC, BIC, CAIC) provided useful references for testing competing models.

4.8.1 LITTLE SINGAM

The descriptive results reveal distinct age-related variations in how children interpret moral and emotional lessons from Little Singam. At age seven, Care Positive ($M = 17.463$, $SD = 1.0409$) is highest, indicating strong empathy and a nurturing response toward the protagonist's protective behavior.

Table 4.123 LITTLE SINGAM – Descriptive Analysis by Age

Descriptive analysis													
Age		Care (Positive)	Fairness (Positive)	Loyalty (Positive)	Sanctity (Positive)	Authority (Positive)	Liberty (Positive)	Harm (Negative)	Cheating (Negative)	Betrayal (Negative)	Subversion (Negative)	Degradation (Negative)	Oppression (Negative)
7Years	Mean	17.463	8.444	13.370	12.241	11.352	8.463	4.407	8.444	7.944	5.426	5.667	11.278
	N	54	54	54	54	54	54	54	54	54	54	54	54
	Std. Deviation	1.0409	.5016	.4874	.9303	.8278	.7451	.6873	.7439	.7871	.5697	.8242	.9984
8Years	Mean	17.393	8.429	13.268	12.071	11.357	8.589	4.179	8.143	7.929	5.321	5.500	11.357
	N	56	56	56	56	56	56	56	56	56	56	56	56
	Std. Deviation	.9850	.4994	.4469	1.0244	.9230	.7811	.7653	.7729	.6838	.6635	.6030	1.0167
9Years	Mean	17.458	8.500	13.354	12.250	11.438	8.729	4.521	8.625	7.771	5.438	5.333	10.813
	N	48	48	48	48	48	48	48	48	48	48	48	48
	Std. Deviation	.8742	.5053	.4833	.9565	.8227	.7363	.5831	.6400	.9728	.6812	.7532	.9146
10Years	Mean	17.103	8.690	13.414	12.034	11.586	8.448	4.034	8.448	8.000	5.345	5.759	11.379
	N	29	29	29	29	29	29	29	29	29	29	29	29
	Std. Deviation	1.3187	.4708	.5012	1.0851	.9826	.8275	.7784	.6859	.6547	.6139	.6356	1.0828
11Years	Mean	17.267	8.467	13.533	12.133	11.467	8.533	4.133	8.600	8.000	5.267	5.667	11.400
	N	15	15	15	15	15	15	15	15	15	15	15	15
	Std. Deviation	1.2799	.5164	.5164	.8338	.9904	.8338	.7432	.8281	.6547	.7037	.7237	1.2421
Total	Mean	17.376	8.490	13.356	12.158	11.416	8.564	4.297	8.416	7.911	5.376	5.554	11.213
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.0495	.5011	.4801	.9746	.8840	.7716	.7199	.7434	.7803	.6364	.7259	1.0315

The Table 4.123 explains *Fairness Positive* ($M = 8.444$, $SD = .5016$) and *Loyalty Positive* ($M = 13.370$, $SD = .4874$) suggest that younger viewers value justice and friendship highly, likely due to identification with the hero's teamwork. Children aged eight maintain consistent moral awareness, with *Sanctity Positive* ($M = 12.071$) and *Authority Positive* ($M = 11.357$)

showing disciplined respect, supported by minimal deviation, implying steady ethical comprehension.

At age nine, there is a slight increase in *Care* (M = 17.458) and *Liberty* (M = 8.729), indicating developing independence and emotional intelligence, while *Cheating Negative* (M = 8.625) and *Harm Negative* (M = 4.521) show stronger sensitivity to wrongdoing. The ten-year-olds exhibit the highest *Loyalty Positive* (M = 13.414) and *Degradation Negative* (M = 5.759), implying that as children mature, they respond deeply to personal honor and moral decline themes. Meanwhile, *Authority Positive* (M = 11.586) continues to strengthen, reflecting a growing recognition of rules and justice.

The eleven-year-olds show the highest *Loyalty Positive* (M = 13.533) and *Liberty Positive* (M = 8.533), combining friendship with autonomy. Their *Oppression Negative* (M = 11.400) score indicates heightened awareness of injustice, showing emotional maturity in moral evaluation. Across all ages, *Cheating Negative* and *Betrayal Negative* maintain mean values above 8, emphasizing that honesty and trust are central moral themes internalized through viewing. *Subversion Negative* (M = 5.376) and *Degradation Negative* (M = 5.554) remain moderate but stable, reflecting a balanced comprehension of right and wrong. The slight fluctuations across ages suggest developmental progression, where empathy, loyalty and moral resistance deepen between ages seven and eleven in response to *Little Singam's* heroic narratives.

Table 4.124 LITTLE SINGAM – Descriptive Analysis by Gender

Descriptive analysis													
Gender		Care (Positive)	Fairness (Positive)	Loyalty (Positive)	Sanctity (Positive)	Authority (Positive)	Liberty (Positive)	Harm (Negative)	Cheating (Negative)	Betrayal (Negative)	Subversion (Negative)	Degradation (Negative)	Oppression (Negative)
Male	Mean	17.214	8.500	13.349	12.111	11.484	8.548	4.278	8.357	7.976	5.325	5.563	11.262
	N	126	126	126	126	126	126	126	126	126	126	126	126
	Std. Deviation	1.0323	.5020	.4786	.9816	.9186	.7548	.7002	.6629	.7638	.6303	.6985	1.0290
Female	Mean	17.645	8.474	13.368	12.237	11.303	8.592	4.329	8.513	7.803	5.461	5.539	11.132
	N	76	76	76	76	76	76	76	76	76	76	76	76
	Std. Deviation	1.0290	.5026	.4856	.9643	.8168	.8030	.7552	.8562	.8003	.6417	.7736	1.0372
Total	Mean	17.376	8.490	13.356	12.158	11.416	8.564	4.297	8.416	7.911	5.376	5.554	11.213
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.0495	.5011	.4801	.9746	.8840	.7716	.7199	.7434	.7803	.6364	.7259	1.0315

The Table 4.124 says the descriptive results for *Little Singam* reveal meaningful gender-based patterns in moral perception and emotional engagement. Boys exhibit strong moral awareness in *Care Positive* (M = 17.214, SD = 1.0323) and *Fairness Positive* (M = 8.500, SD = .5020), reflecting their admiration for the protagonist's protective and just traits. Girls, however, slightly exceed in *Care Positive* (M = 17.645) and *Sanctity Positive* (M = 12.237), suggesting a deeper emotional connection with the show's ethical and compassionate dimensions. The *Loyalty Positive* scores are nearly identical for both genders (Male M = 13.349; Female M = 13.368), showing that friendship and faithfulness are universally valued lessons learned from the series.

In the domain of discipline and respect, boys score higher in *Authority Positive* (M = 11.484), indicating stronger responsiveness to rule-based leadership, while girls lead marginally in *Liberty Positive* (M = 8.592), revealing a preference for independence and free choice reflected in the characters' actions. The *Harm Negative* (Male M = 4.278; Female M = 4.329) and *Cheating Negative* (Male M = 8.357; Female M = 8.513) results demonstrate consistent moral rejection of harmful or deceitful behavior across genders. Boys display slightly higher *Betrayal Negative* (M = 7.976) compared to girls (M = 7.803), showing heightened sensitivity toward disloyalty.

Girls marginally surpass in *Subversion Negative* (M = 5.461) and maintain strong responses in *Degradation Negative* (M = 5.539), signifying refined moral perception toward social disrespect and moral decline. Boys, with a mean of 11.262 in *Oppression Negative*, show a slightly stronger aversion to injustice than girls (M = 11.132), aligning with *Little Singam's* justice-driven themes. The close mean range across all variables reflects how both genders internalize values such as empathy, honesty, justice and self-respect, with girls emphasizing compassion and purity while boys resonate more with discipline and fairness.

Table 4.125 LITTLE SINGAM – Descriptive Analysis by Medium of Watching

Descriptive analysis													
Medium of Watching		Care (Positive)	Fairness (Positive)	Loyalty (Positive)	Sanctity (Positive)	Authority (Positive)	Liberty (Positive)	Harm (Negative)	Cheating (Negative)	Betrayal (Negative)	Subversion (Negative)	Degradation (Negative)	Oppression (Negative)
TV	Mean	17.397	8.562	13.411	12.041	11.411	8.575	4.205	8.438	8.041	5.342	5.589	11.110
	N	73	73	73	73	73	73	73	73	73	73	73	73
	Std. Deviation	1.1272	.4996	.4954	1.0061	.9404	.7249	.7630	.7262	.5878	.6712	.7039	1.0078
Mobile	Mean	17.289	8.373	13.349	12.289	11.325	8.578	4.361	8.386	7.843	5.386	5.602	11.241
	N	83	83	83	83	83	83	83	83	83	83	83	83
	Std. Deviation	1.0422	.4867	.4797	.8629	.8280	.7827	.6910	.7937	.8901	.5808	.7147	1.1217
Computer	Mean	17.286	8.429	13.429	12.286	11.857	8.786	4.214	8.500	7.929	5.643	5.429	11.571
	N	14	14	14	14	14	14	14	14	14	14	14	14
	Std. Deviation	.8254	.5136	.5136	1.2044	.6630	.6993	.6993	.8549	.9169	.6333	.7559	.8516
All	Mean	17.594	8.656	13.219	12.031	11.469	8.406	4.375	8.406	7.781	5.313	5.406	11.219
	N	32	32	32	32	32	32	32	32	32	32	32	32
	Std. Deviation	.9791	.4826	.4200	1.0621	.9499	.8747	.7071	.6148	.7925	.6927	.7976	.9064
Total	Mean	17.376	8.490	13.356	12.158	11.416	8.564	4.297	8.416	7.911	5.376	5.554	11.213
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.0495	.5011	.4801	.9746	.8840	.7716	.7199	.7434	.7803	.6364	.7259	1.0315

The Table 4.125 demonstrate the descriptive results highlight how different viewing mediums influence the way children internalize *Little Singam's* moral and behavioral values. Children who watch on television demonstrate high emotional engagement, as reflected in *Care Positive* (M = 17.397, SD = 1.1272) and *Fairness Positive* (M = 8.562), indicating strong associations with empathy and justice. Their *Loyalty Positive* (M = 13.411) and *Authority Positive* (M = 11.411) values reveal disciplined admiration for the hero's righteousness. Viewers using mobile phones show slightly lower but stable moral ratings in *Care Positive* (M = 17.289) and *Fairness Positive* (M = 8.373), suggesting flexible moral learning shaped by personal, often solitary viewing experiences.

The computer users exhibit heightened independence and awareness in *Authority Positive* (M = 11.857) and *Liberty Positive* (M = 8.786), portraying analytical observation of social control and personal freedom within the show's narratives. Their higher *Subversion Negative* (M = 5.643) and *Oppression Negative* (M = 11.571) mean scores indicate deeper sensitivity to misuse of power and societal unfairness, likely due to older age demographics among digital users. Children watching across multiple platforms display the highest *Fairness Positive* (M =

8.656) and *Care Positive* (M = 17.594), reflecting moral reinforcement through repetitive, cross-medium exposure.

For negative moral indicators, *Cheating Negative* (M = 8.500) and *Betrayal Negative* (M = 7.929) remain consistently high across all mediums, revealing that the anti-deceptive and anti-betrayal themes in *Little Singam* strongly influence viewers regardless of device. *Harm Negative* (M = 4.297) scores remain steady, showing consistent emotional rejection of violent or harmful acts. Television viewers exhibit slightly higher *Degradation Negative* (M = 5.589), suggesting stronger moral disgust toward corruption and disrespect. In sum, while television nurtures empathy and discipline, mobile and computer platforms encourage autonomy and critical reasoning and cross-platform exposure strengthens moral consistency among young audiences of *Little Singam*.

Table 4.126 LITTLE SINGAM – Descriptive Analysis by Platform

Descriptive analysis													
Platform		Care (Positive)	Fairness (Positive)	Loyalty (Positive)	Sanctity (Positive)	Authority (Positive)	Liberty (Positive)	Harm (Negative)	Cheating (Negative)	Betrayal (Negative)	Subversion (Negative)	Degradation (Negative)	Oppression (Negative)
Dish TV	Mean	17.254	8.542	13.322	12.169	11.525	8.508	4.373	8.373	7.983	5.424	5.475	11.373
	N	59	59	59	59	59	59	59	59	59	59	59	59
	Std. Deviation	1.1685	.5025	.4713	1.0197	.8780	.7281	.7633	.7168	.7766	.6487	.7510	.9631
Youtube	Mean	17.517	8.483	13.393	12.112	11.371	8.562	4.191	8.371	7.843	5.382	5.674	11.180
	N	89	89	89	89	89	89	89	89	89	89	89	89
	Std. Deviation	.9666	.5025	.4912	.8847	.8840	.8112	.6888	.7743	.8243	.6308	.6532	.9835
OTT Platform	Mean	17.350	8.500	13.400	12.350	11.300	8.750	4.300	8.450	8.100	5.300	5.500	11.200
	N	20	20	20	20	20	20	20	20	20	20	20	20
	Std. Deviation	.8127	.5130	.5026	.8127	.9787	.6387	.8013	.7592	.4472	.5712	.8272	1.1517
All	Mean	17.235	8.412	13.294	12.147	11.412	8.559	4.441	8.588	7.853	5.324	5.412	11.029
	N	34	34	34	34	34	34	34	34	34	34	34	34
	Std. Deviation	1.1562	.4996	.4625	1.2094	.8570	.8236	.6602	.7014	.8214	.6840	.7831	1.1930
Total	Mean	17.376	8.490	13.356	12.158	11.416	8.564	4.297	8.416	7.911	5.376	5.554	11.213
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.0495	.5011	.4801	.9746	.8840	.7716	.7199	.7434	.7803	.6364	.7259	1.0315

The above Table 4.126 represents the platform-based analysis of *Little Singam* indicates subtle but meaningful distinctions in moral and emotional engagement depending on where children watch the show. Viewers on Dish TV exhibit high *Fairness Positive* ($M = 8.542$, $SD = .5025$) and *Authority Positive* ($M = 11.525$, $SD = .8780$), suggesting that traditional TV viewing nurtures structured moral understanding and respect for authority figures depicted in the storyline. Their *Care Positive* ($M = 17.254$) and *Loyalty Positive* ($M = 13.322$) scores further highlight empathy and consistency in moral association.

YouTube viewers display slightly higher *Care Positive* ($M = 17.517$) and *Liberty Positive* ($M = 8.562$), indicating that flexible, self-paced digital access enhances emotional engagement and the value of independence. They also maintain strong *Sanctity Positive* ($M = 12.112$) and *Cheating Negative* ($M = 8.371$) values, reflecting sensitivity to moral purity and dishonesty. The OTT platform audience reveals elevated *Liberty Positive* ($M = 8.750$) and *Sanctity Positive* ($M = 12.350$) scores, representing a balanced moral awareness that connects freedom of action with ethical restraint—possibly due to more deliberate viewing contexts.

Children accessing *Little Singam* on multiple platforms show the highest *Cheating Negative* ($M = 8.588$) and *Care Positive* ($M = 17.235$), signifying reinforcement of moral codes through repeated exposure. Their *Harm Negative* ($M = 4.441$) and *Oppression Negative* ($M = 11.029$) also suggest stronger disapproval of violence and injustice. Meanwhile, *Betrayal Negative* ($M = 7.853$) and *Degradation Negative* ($M = 5.412$) scores remain consistent across platforms, highlighting how moral disapproval of betrayal and corruption is stable regardless of viewing source.

Minor variations in *Subversion Negative* ($M = 5.324$) show that all groups recognize the ethical limits of rebellion, though digital viewers tend to exhibit slightly more tolerance for individual expression. Across platforms, the highest moral responses center on empathy, justice and honesty, while resistance toward deceit and disrespect remains universally strong, confirming *Little Singam*'s consistent impact as a moral exemplar across different modes of digital and broadcast consumption.

Table 4.127 LITTLE SINGAM – Descriptive Analysis by Frequency of Watching

Descriptive analysis													
How often you watch		Care (Positive)	Fairness (Positive)	Loyalty (Positive)	Sanctity (Positive)	Authority (Positive)	Liberty (Positive)	Harm (Negative)	Cheating (Negative)	Betrayal (Negative)	Subversion (Negative)	Degradation (Negative)	Oppression (Negative)
Often	Mean	17.389	8.451	13.371	12.143	11.411	8.554	4.314	8.377	7.909	5.377	5.537	11.246
	N	175	175	175	175	175	175	175	175	175	175	175	175
	Std. Deviation	1.0215	.4991	.4846	.9868	.8853	.7777	.7019	.7156	.7825	.6393	.7409	1.0516
Sometimes	Mean	17.182	8.682	13.273	12.182	11.409	8.727	4.091	8.727	7.864	5.409	5.636	11.091
	N	22	22	22	22	22	22	22	22	22	22	22	22
	Std. Deviation	1.2960	.4767	.4558	.9580	.8541	.7025	.8679	.8827	.8335	.5903	.6580	.9211
Rarely	Mean	17.800	9.000	13.200	12.600	11.600	8.200	4.600	8.400	8.200	5.200	5.800	10.600
	N	5	5	5	5	5	5	5	5	5	5	5	5
	Std. Deviation	.8367	.0000	.4472	.5477	1.1402	.8367	.5477	.8944	.4472	.8367	.4472	.5477
Total	Mean	17.376	8.490	13.356	12.158	11.416	8.564	4.297	8.416	7.911	5.376	5.554	11.213
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.0495	.5011	.4801	.9746	.8840	.7716	.7199	.7434	.7803	.6364	.7259	1.0315

The above Table 4.127 shows the descriptive analysis reveals that children who watch *Little Singam* often exhibit strong moral alignment and emotional engagement. Their *Care Positive* score (M = 17.389, SD = 1.0215) and *Fairness Positive* (M = 8.451, SD = .4991) highlight the influence of frequent exposure in nurturing empathy and justice-oriented thinking. *Loyalty Positive* (M = 13.371) and *Authority Positive* (M = 11.411) suggest that habitual viewers internalize values of friendship and respect for social order depicted in the series. The *Sanctity Positive* mean (M = 12.143) indicates moral awareness tied to purity and ethical behavior.

Viewers who watch sometimes show a slightly higher *Fairness Positive* (M = 8.682) and *Liberty Positive* (M = 8.727), reflecting selective yet thoughtful engagement with moral content, where independence and fairness become key takeaways. Their *Cheating Negative* (M = 8.727) indicates strong aversion to dishonest behavior, possibly enhanced by mindful viewing patterns. The *Authority Positive* (M = 11.409) and *Sanctity Positive* (M = 12.182) scores reveal moderate respect for structure and moral sanctity among this group.

Children who watch rarely still demonstrate substantial moral consistency, particularly in *Fairness Positive* (M = 9.000) and *Sanctity Positive* (M = 12.600), implying that even limited viewing reinforces core values. Their *Harm Negative* (M = 4.600) and *Oppression Negative* (M = 10.600) highlight sustained disapproval of aggression and social inequality. Across all

viewing frequencies, *Betrayal Negative* remains stable ($M = 7.911$ for total sample), showing consistent disapproval toward disloyal acts.

Minor variations appear in *Subversion Negative* ($M = 5.376$) and *Degradation Negative* ($M = 5.554$), suggesting that viewers across categories recognize moral decay or disrespect with similar sensitivity. The *Liberty Positive* range (8.200–8.727) emphasizes how *Little Singam* appeals to children's sense of personal freedom within a moral framework. Frequent watchers, through repetition and character familiarity, show slightly higher alignment with compassionate, just and disciplined values compared to occasional and rare viewers, affirming the cartoon's sustained role in shaping moral cognition through continuous media exposure.

Table 4.128 LITTLE SINGAM – Descriptive Analysis by Spending Time in Watching (Weekdays)

Descriptive analysis													
Spending time in watching (Weekdays)		Care (Positive)	Fairness (Positive)	Loyalty (Positive)	Sanctity (Positive)	Authority (Positive)	Liberty (Positive)	Harm (Negative)	Cheating (Negative)	Betrayal (Negative)	Subversion (Negative)	Degradation (Negative)	Oppression (Negative)
One hour	Mean	17.356	8.552	13.287	12.379	11.333	8.494	4.276	8.448	7.805	5.356	5.598	11.218
	N	87	87	87	87	87	87	87	87	87	87	87	87
	Std. Deviation	1.0781	.5002	.4552	.8659	.8716	.7757	.6414	.6948	.7900	.6466	.7064	1.0829
Two Hour	Mean	17.373	8.441	13.373	11.915	11.542	8.508	4.390	8.407	8.119	5.424	5.525	11.051
	N	59	59	59	59	59	59	59	59	59	59	59	59
	Std. Deviation	1.0322	.5007	.4877	1.0552	.8371	.7040	.7660	.8120	.6455	.5633	.7510	.9900
Three Hour	Mean	17.241	8.310	13.552	12.138	11.517	8.862	4.138	8.310	7.897	5.207	5.414	11.207
	N	29	29	29	29	29	29	29	29	29	29	29	29
	Std. Deviation	.9508	.4708	.5061	.9533	1.0896	.7428	.7894	.6603	.9763	.7260	.7328	.9016
Above 4 Hours	Mean	17.593	8.593	13.333	12.000	11.296	8.593	4.333	8.444	7.815	5.519	5.630	11.556
	N	27	27	27	27	27	27	27	27	27	27	27	27
	Std. Deviation	1.1184	.5007	.4804	1.0377	.7753	.8884	.7845	.8473	.7357	.6427	.7415	1.0500
Total	Mean	17.376	8.490	13.356	12.158	11.416	8.564	4.297	8.416	7.911	5.376	5.554	11.213
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.0495	.5011	.4801	.9746	.8840	.7716	.7199	.7434	.7803	.6364	.7259	1.0315

The above Table 4.128 inferred the analysis based on weekday viewing duration reveals that the time invested in watching *Little Singam* subtly shapes children's moral and emotional absorption. Those watching for one hour show strong empathy (*Care Positive*, $M = 17.356$, $SD = 1.0781$) and a high sense of fairness (*Fairness Positive*, $M = 8.552$), reflecting balanced engagement that nurtures compassion without overstimulation. Their *Sanctity Positive* score ($M = 12.379$) and *Authority Positive* ($M = 11.333$) suggest moral discipline and respect toward ethical authority conveyed through the hero's actions.

Children spending two hours in viewing exhibit slightly improved *Loyalty Positive* ($M = 13.373$) and *Authority Positive* ($M = 11.542$), indicating the consolidation of commitment and respect from continued exposure. They also maintain consistent *Cheating Negative* ($M = 8.407$) and *Betrayal Negative* ($M = 8.119$), signaling firm disapproval toward dishonesty and treachery. Their *Liberty Positive* ($M = 8.508$) implies that moderate viewing reinforces self-expression within moral boundaries.

Viewers spending three hours a day display the highest *Loyalty Positive* ($M = 13.552$) and *Liberty Positive* ($M = 8.862$), suggesting that extended screen time fosters admiration for heroism and freedom but slightly reduces moral sensitivity to harm (*Harm Negative*, $M = 4.138$). Their *Subversion Negative* ($M = 5.207$) remains moderate, implying awareness of rule-breaking behaviors portrayed in the show.

The group watching for more than four hours demonstrates elevated empathy and self-regulation, with *Care Positive* ($M = 17.593$) and *Fairness Positive* ($M = 8.593$) showing deep internalization of virtuous qualities. However, increased screen time leads to slightly higher *Oppression Negative* ($M = 11.556$), reflecting heightened sensitivity toward injustice and control. Minor variations in *Degradation Negative* ($M = 5.630$) and *Subversion Negative* ($M = 5.519$) suggest greater recognition of moral corruption and social rebellion themes.

Across durations, all groups sustain moral consistency, with *Betrayal Negative* ($M = 7.911$) and *Cheating Negative* ($M = 8.416$) indicating continuous aversion toward immoral acts. Short-term viewers exhibit balanced moral clarity, while longer-duration viewers develop deeper emotional resonance and critical engagement with the show's ethical dimensions,

confirming that *Little Singam* reinforces structured moral awareness even during varied viewing schedules on weekdays.

Table 4.129 LITTLE SINGAM – Descriptive Analysis by Spending Time in Watching (Holidays)

Descriptive analysis													
Spending time in watching (Holidays)		Care (Positive)	Fairness (Positive)	Loyalty (Positive)	Sanctity (Positive)	Authority (Positive)	Liberty (Positive)	Harm (Negative)	Cheating (Negative)	Betrayal (Negative)	Subversion (Negative)	Degradation (Negative)	Oppression (Negative)
One hour	Mean	17.435	8.478	13.348	12.217	11.261	8.522	4.087	8.391	7.957	5.522	5.609	11.000
	N	23	23	23	23	23	23	23	23	23	23	23	23
	Std. Deviation	1.0369	.5108	.4870	.9023	.6887	.8980	.8482	.5830	.7674	.6653	.7223	.9535
Two Hour	Mean	17.476	8.500	13.310	12.167	11.452	8.476	4.333	8.357	7.929	5.548	5.643	11.238
	N	42	42	42	42	42	42	42	42	42	42	42	42
	Std. Deviation	.9170	.5061	.4679	1.1244	.8323	.8334	.6115	.7908	.8083	.5501	.5768	1.1001
Three Hour	Mean	17.302	8.581	13.465	12.000	11.488	8.605	4.372	8.395	7.837	5.326	5.395	11.209
	N	43	43	43	43	43	43	43	43	43	43	43	43
	Std. Deviation	.9395	.4992	.5047	.9759	.8273	.7283	.7567	.7283	.8432	.6804	.7603	1.1662
Above 4 Hours	Mean	17.351	8.447	13.330	12.213	11.404	8.596	4.298	8.457	7.926	5.287	5.574	11.255
	N	94	94	94	94	94	94	94	94	94	94	94	94
	Std. Deviation	1.1613	.4998	.4727	.9260	.9763	.7379	.7159	.7713	.7512	.6328	.7689	.9609
Total	Mean	17.376	8.490	13.356	12.158	11.416	8.564	4.297	8.416	7.911	5.376	5.554	11.213
	N	202	202	202	202	202	202	202	202	202	202	202	202
	Std. Deviation	1.0495	.5011	.4801	.9746	.8840	.7716	.7199	.7434	.7803	.6364	.7259	1.0315

The Table 4.129 states that the descriptive data reveal that the time children spend watching *Little Singam* during holidays influences the strength and clarity of their moral and emotional perceptions. Viewers who watch for one hour show balanced moral sensitivity, with high *Care Positive* (M = 17.435, SD = 1.0369) and *Sanctity Positive* (M = 12.217), indicating empathy and ethical purity. Their *Authority Positive* (M = 11.261) and *Liberty Positive* (M = 8.522) reflect respect for moral guidance while valuing personal freedom. However, *Harm Negative* (M = 4.087) suggests slightly lower awareness of aggression-related cues, possibly due to limited viewing duration.

Children watching for two hours maintain a strong moral balance, with the highest *Care Positive* (M = 17.476) and stable *Fairness Positive* (M = 8.500), revealing that moderate exposure strengthens compassion and justice orientation. Their *Cheating Negative* (M = 8.357) and *Betrayal Negative* (M = 7.929) scores suggest clear recognition of dishonest and

disloyal behaviors, while *Authority Positive* (M = 11.452) confirms sensitivity to social order portrayed in the cartoon.

Those watching for three hours demonstrate deeper emotional connection, reflected by *Loyalty Positive* (M = 13.465) and *Liberty Positive* (M = 8.605), indicating identification with heroic independence and allegiance to moral allies. A slightly higher *Harm Negative* (M = 4.372) and consistent *Degradation Negative* (M = 5.395) reflect awareness of violence and moral decay themes within the narrative. Their *Sanctity Positive* (M = 12.000) remains firm, showing retained ethical awareness even with extended viewing.

Viewers exceeding four hours sustain uniform moral interpretation, with *Care Positive* (M = 17.351) and *Sanctity Positive* (M = 12.213) showing continued emotional stability. Their *Cheating Negative* (M = 8.457) and *Betrayal Negative* (M = 7.926) indicate persistent aversion toward immoral conduct, while *Oppression Negative* (M = 11.255) highlights strong rejection of injustice and control. The *Liberty Positive* mean (M = 8.596) underlines that extended viewing enhances moral confidence and assertiveness.

Across holiday durations, consistency in *Fairness Positive* (around M = 8.490) and *Loyalty Positive* (M = 13.356) suggests that *Little Singam* reinforces fairness, friendship and ethical reasoning regardless of viewing length. While one-hour viewers show moral clarity, longer-duration watchers internalize more nuanced ethical lessons—reflecting how the animated series continuously cultivates moral cognition and emotional awareness through repeated engagement during leisure viewing periods.

Table 4.130 LITTLE SINGAM – Pearson Chi-Square Tests

Pearson Chi-Square Tests								
		Age	Gender	Medium of Watching	Platform	How often you watch	Spending time in watching (Weekdays)	Spending time in watching (Holidays)
Keeps others safe	Chi-square	4.657	4.527	.333	2.232	1.906	1.879	1.842
	df	4	1	3	3	2	3	3
	Sig.	.324	.033	.954	.526	.385	.598	.606
Shows care and understanding	Chi-square	11.616	4.690	3.297	4.194	9.748	5.231	7.185
	df	8	2	6	6	4	6	6
	Sig.	.169	.096	.771	.650	.045	.515	.304
Helping without expectation	Chi-square	3.866	.828	5.126	3.052	2.200	2.086	4.262
	df	8	2	6	6	4	6	6
	Sig.	.869	.661	.528	.802	.699	.912	.641
Bullying and Teasing	Chi-square	13.262	2.293	3.382	9.469	6.242	12.536	9.536
	df	8	2	6	6	4	6	6
	Sig.	.103	.318	.760	.149	.182	.051	.146
Fairness and equality	Chi-square	2.551	2.018	3.382	2.638	2.023	3.942	2.143
	df	4	1	3	3	2	3	3
	Sig.	.635	.155	.336	.451	.364	.268	.543
Honesty	Chi-square	5.524	1.776	11.374	3.440	7.301	11.522	3.937
	df	8	2	6	6	4	6	6
	Sig.	.700	.411	.077	.752	.121	.074	.685
Cheating	Chi-square	18.583	5.693	6.339	2.931	11.749	6.204	3.109
	df	8	2	6	6	4	6	6
	Sig.	.017	.058	.386	.817	.019	.401	.795
Breaking rules	Chi-square	6.655	.867	3.384	.949	.907	.306	2.430
	df	4	1	3	3	2	3	3
	Sig.	.155	.352	.336	.814	.635	.959	.488
Loyalty	Chi-square	7.044	2.017	.713	1.131	4.084	3.256	.910
	df	4	1	3	3	2	3	3
	Sig.	.134	.156	.870	.770	.130	.354	.823
Keeping their promises	Chi-square	9.099	.735	3.918	2.119	5.913	4.707	2.237
	df	8	2	6	6	4	6	6
	Sig.	.334	.693	.688	.908	.206	.582	.897
Dedication in work	Chi-square	5.014	.035	1.740	.019	1.082	1.935	.826
	df	4	1	3	3	2	3	3
	Sig.	.286	.851	.628	.999	.582	.586	.843
		Age	Gender	Medium of Watching	Platform	How often you watch	Spending time in watching (Weekdays)	Spending time in watching (Holidays)
Betraying	Chi-square	4.311	3.866	4.003	1.630	1.455	9.955	2.137
	df	8	2	6	6	4	6	6
	Sig.	.828	.145	.676	.950	.835	.127	.907
Dishonest	Chi-square	4.465	.175	4.657	3.274	1.636	9.766	2.738
	df	8	2	6	6	4	6	6
	Sig.	.813	.916	.588	.774	.802	.135	.841
Violating Trust	Chi-square	5.870	.212	8.159	3.928	2.019	7.170	4.671
	df	8	2	6	6	4	6	6
	Sig.	.662	.899	.227	.686	.732	.305	.587

Contd...

Respect	Chi-square	14.230	.012	10.901	1.879	4.201	5.600	8.514
	df	8	2	6	6	4	6	6
	Sig.	.076	.994	.091	.930	.379	.469	.203
Wise decision	Chi-square	1.787	.101	2.568	.625	1.035	5.084	.202
	df	4	1	3	3	2	3	3
	Sig.	.775	.750	.463	.891	.596	.166	.977
Influencing others positively	Chi-square	8.692	4.470	6.392	3.312	3.587	2.798	6.740
	df	8	2	6	6	4	6	6
	Sig.	.369	.107	.381	.769	.465	.834	.346
Spreading false information	Chi-square	2.333	1.251	6.532	1.054	4.183	4.407	5.530
	df	8	2	6	6	4	6	6
	Sig.	.969	.535	.366	.983	.382	.622	.478
Challenging elders	Chi-square	2.297	.898	7.268	1.998	1.967	.769	3.671
	df	4	1	3	3	2	3	3
	Sig.	.681	.343	.064	.573	.374	.857	.299
Respect for all religions	Chi-square	9.459	.106	6.565	6.954	.725	2.839	4.581
	df	8	2	6	6	4	6	6
	Sig.	.305	.948	.363	.325	.948	.829	.599
Being morally good	Chi-square	5.622	1.795	8.394	6.050	4.079	13.407	9.829
	df	8	2	6	6	4	6	6
	Sig.	.689	.408	.211	.418	.395	.037	.132
Supports cleanliness	Chi-square	4.183	.004	2.765	1.809	3.102	1.730	3.525
	df	4	1	3	3	2	3	3
	Sig.	.382	.950	.429	.613	.212	.630	.318
Disrespecting religious things or codes	Chi-square	2.746	3.457	.218	.329	1.321	1.100	2.643
	df	4	1	3	3	2	3	3
	Sig.	.601	.063	.975	.955	.517	.777	.450
Corruption or immoral behaviour	Chi-square	15.233	.922	3.268	5.991	3.500	1.602	3.756
	df	8	2	6	6	4	6	6
	Sig.	.055	.631	.775	.424	.478	.952	.710
Treated with self-respect	Chi-square	13.510	1.708	2.359	1.198	3.268	2.546	2.004
	df	4	1	3	3	2	3	3
	Sig.	.009	.191	.501	.754	.195	.467	.572
Taking responsibility for their action	Chi-square	6.718	.937	13.740	4.515	.581	23.214	3.032
	df	8	2	6	6	4	6	6
	Sig.	.567	.626	.033	.607	.965	.001	.805
Dictating others	Chi-square	8.892	.120	5.814	3.269	4.120	14.738	6.031
	df	8	2	6	6	4	6	6
	Sig.	.352	.942	.444	.774	.390	.022	.420
Violence	Chi-square	1.233	2.196	1.465	6.015	.227	4.430	4.341
	df	4	1	3	3	2	3	3
	Sig.	.873	.138	.690	.111	.893	.219	.227
Being selfish	Chi-square	17.439	1.880	4.706	4.467	1.748	14.400	6.874
	df	8	2	6	6	4	6	6
	Sig.	.026	.391	.582	.614	.782	.025	.333

Results are based on nonempty rows and columns in each innermost subtable.

*. The Chi-square statistic is significant at the .05 level.

a. More than 20% of cells in this subtable have expected cell counts less than 5. Chi-square results may be invalid.

c. The minimum expected cell count in this subtable is less than one. Chi-square results may be invalid.

From the above Table 4.130 it has been found the chi-square analysis illustrates how demographic and viewing variables influence the moral and behavioral interpretations in *Little Singam*. For *Keeps Others Safe* ($\chi^2 = 4.657$, $p = .324$), age shows no strong variation, while gender ($\chi^2 = 4.527$, $p = .033$) reveals significant influence—boys display slightly stronger perceptions of protective heroism. *Shows Care and Understanding* ($\chi^2 = 11.616$, $p = .169$) indicates that frequent viewers exhibit higher empathy, especially across watching patterns ($p = .045$). *Helping Without Expectation* ($\chi^2 = 3.866$, $p = .869$) and *Bullying and Teasing* ($\chi^2 = 13.262$, $p = .103$) show minor differences, though older viewers display slightly more awareness of anti-bullying themes. *Fairness and Equality* ($\chi^2 = 2.551$, $p = .635$) and *Honesty* ($\chi^2 = 5.524$, $p = .700$) reflect moral stability, while *Cheating* ($\chi^2 = 18.583$, $p = .017$) shows a significant link with age and frequency, suggesting that repeated exposure reinforces ethical disapproval of dishonesty.

In the loyalty and integrity dimension, *Betraying* ($\chi^2 = 4.311$, $p = .828$) and *Dishonest* ($\chi^2 = 4.465$, $p = .813$) display stable moral recognition, while *Violating Trust* ($\chi^2 = 5.870$, $p = .662$) reveals moderate variations, showing children's sensitivity toward betrayal narratives. *Respect* ($\chi^2 = 14.230$, $p = .076$) indicates partial significance, with boys displaying slightly higher responsiveness to respectful portrayals. *Influencing Others Positively* ($\chi^2 = 8.692$, $p = .369$) and *Wise Decision* ($\chi^2 = 1.787$, $p = .775$) emphasize that moral influence and judgment remain consistent across mediums and frequency. *Being Morally Good* ($\chi^2 = 13.407$, $p = .037$) becomes significant during longer weekday viewing, showing that consistent exposure encourages ethical imitation of heroic actions.

For sociocultural values, *Corruption or Immoral Behaviour* ($\chi^2 = 15.233$, $p = .055$) approaches significance, implying that age subtly shapes understanding of justice. *Treated with Self-Respect* ($\chi^2 = 13.510$, $p = .009$) is notably significant, suggesting that older children and those watching frequently internalize self-worth themes. *Taking Responsibility for Their Actions* ($\chi^2 = 23.214$, $p = .001$) marks strong significance across weekday viewing time, highlighting moral accountability learned from the protagonist's discipline. *Dictating Others* ($\chi^2 = 14.738$, $p = .022$) and *Being Selfish* ($\chi^2 = 14.400$, $p = .025$) also show significant associations, indicating that *Little Singam* shapes perceptions of leadership and selflessness. Collectively, the data depict that age, gender and duration of viewing on holidays and weekdays

significantly influence how children interpret courage, honesty, respect and justice within the *Little Singam* universe.

TABLE 4.131 LITTLE SINGAM - One-Sample Statistics

One-Sample Statistics						
	N	Mean	Std. Deviation	Std. Error Mean	t	Sig. (2-tailed)
Care (Positive)	202	17.376	1.0495	.0738	167.598	.000
Harm (Negative)	202	4.297	.7199	.0507	-13.878	.000
Fairness (Positive)	202	8.490	.5011	.0353	98.981	.000
Cheating (Negative)	202	8.416	.7434	.0523	65.309	.000
Loyalty (Positive)	202	13.356	.4801	.0338	247.362	.000
Betrayal (Negative)	202	7.911	.7803	.0549	53.017	.000
Authority (Positive)	202	11.416	.8840	.0622	103.153	.000
Subversion (Negative)	202	5.376	.6364	.0448	8.402	.000
Sanctity (Positive)	202	12.158	.9746	.0686	104.389	.000
Degradation (Negative)	202	5.554	.7259	.0511	10.857	.000
Liberty (Positive)	202	8.564	.7716	.0543	65.656	.000
Oppression (Negative)	202	11.213	1.0315	.0726	85.608	.000

4.8.1.1 One-Sample Statistics and Tests (Means, t-values, mean differences, confidence intervals for each moral item)

One-sample t-tests with test value = 5 show large, highly significant departures for many items: Care $t = 167.598$, $p < .001$, mean difference = 12.376 (CI 12.231–12.522); Loyalty $t = 247.362$, $p < .001$, mean difference = 8.356 (CI 8.290–8.423); Authority $t = 103.153$, $p < .001$, mean difference = 6.416 (CI 6.293–6.538). Negative-direction results also appear: Harm $t = -13.878$, $p < .001$, mean difference = -0.703 (CI -0.803 to -0.603), indicating lower endorsement for harm-related items. All reported mean differences have tight confidence intervals reflecting precise estimation. These test outcomes indicate that the measured moral constructs deviate strongly and reliably from the chosen baseline for most items. The very large t-values for constructs like Care and Loyalty underscore their prominent salience in *Little Singam* as perceived by children. Researchers should interpret these deviations in the context of the chosen reference value and consider effect sizes to communicate practical significance.

Table 4.132 LITTLE SINGAM – ANOVA by Age

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Care (Positive) * Age	Between Groups	(Combined)	3.083	4	.771	.696	.596
	Within Groups		218.323	197	1.108		
	Total		221.406	201			
Fairness (Positive) * Age	Between Groups	(Combined)	1.492	4	.373	1.500	.204
	Within Groups		48.988	197	.249		
	Total		50.480	201			
Loyalty (Positive) * Age	Between Groups	(Combined)	1.015	4	.254	1.103	.356
	Within Groups		45.322	197	.230		
	Total		46.337	201			
Sanctity (Positive) * Age	Between Groups	(Combined)	1.647	4	.412	.429	.788
	Within Groups		189.284	197	.961		
	Total		190.931	201			
Authority (Positive) * Age	Between Groups	(Combined)	1.317	4	.329	.416	.797
	Within Groups		155.752	197	.791		
	Total		157.069	201			
Liberty (Positive) * Age	Between Groups	(Combined)	2.299	4	.575	.965	.428
	Within Groups		117.364	197	.596		
	Total		119.663	201			
Harm (Negative) * Age	Between Groups	(Combined)	6.249	4	1.562	3.143	.016
	Within Groups		97.929	197	.497		
	Total		104.178	201			
Cheating (Negative) * Age	Between Groups	(Combined)	6.856	4	1.714	3.240	.013
	Within Groups		104.213	197	.529		
	Total		111.069	201			
Betrayal (Negative) * Age	Between Groups	(Combined)	1.369	4	.342	.557	.694
	Within Groups		121.027	197	.614		
	Total		122.396	201			
Subversion (Negative) * Age	Between Groups	(Combined)	.690	4	.173	.421	.793
	Within Groups		80.716	197	.410		
	Total		81.406	201			
Degradation (Negative) * Age	Between Groups	(Combined)	4.591	4	1.148	2.232	.067
	Within Groups		101.310	197	.514		
	Total		105.901	201			
Oppression (Negative) * Age	Between Groups	(Combined)	10.416	4	2.604	2.522	.042
	Within Groups		203.431	197	1.033		
	Total		213.847	201			

The Table 4.132 indicates the ANOVA results indicate that age differences have varying influences on the moral and emotional dimensions of children watching *Little Singam*. The *Care Positive* factor ($F = .696$, $p = .596$) shows no significant difference, suggesting consistent empathy levels across ages. Similarly, *Fairness Positive* ($F = 1.500$, $p = .204$) and *Loyalty Positive* ($F = 1.103$, $p = .356$) demonstrate stable perceptions of justice and commitment among all age groups. *Sanctity Positive* ($F = .429$, $p = .788$) and *Authority Positive* ($F = .416$, $p = .797$) remain steady, showing uniform moral reverence and respect for authority regardless of age.

However, significant variation appears in *Harm Negative* ($F = 3.143$, $p = .016$), indicating that sensitivity to harmful or violent behavior changes with age — older children possibly interpret harm with more moral awareness. *Cheating Negative* ($F = 3.240$, $p = .013$) also shows age-based differentiation, suggesting cognitive maturity shapes understanding of honesty and deception.

Degradation Negative ($F = 2.232$, $p = .067$) approaches significance, implying developing sensitivity toward moral decline among different ages. The notable difference in *Oppression Negative* ($F = 2.522$, $p = .042$) indicates growing recognition of injustice and unfair control as children mature.

Other constructs such as *Betrayal Negative* ($F = .557$, $p = .694$) and *Subversion Negative* ($F = .421$, $p = .793$) show little age-based variance, suggesting stable moral interpretations. The findings reflect that while empathy, fairness and loyalty are consistently understood across ages, recognition of harmful and unjust actions becomes sharper as cognitive and emotional development progresses among viewers of *Little Singam*.

Table 4.133 LITTLE SINGAM – ANOVA by Gender

ANOVA Table						
			Sum of Squares	df	Mean Square	F Sig.
Care (Positive) * Gender	Between Groups	(Combined)	8.784	1	8.784	8.262 .004
	Within Groups		212.622	200	1.063	
	Total		221.406	201		
Fairness (Positive) * Gender	Between Groups	(Combined)	.033	1	.033	.130 .719
	Within Groups		50.447	200	.252	
	Total		50.480	201		
Loyalty (Positive) * Gender	Between Groups	(Combined)	.018	1	.018	.076 .784
	Within Groups		46.319	200	.232	
	Total		46.337	201		
Sanctity (Positive) * Gender	Between Groups	(Combined)	.749	1	.749	.788 .376
	Within Groups		190.181	200	.951	
	Total		190.931	201		
Authority (Positive) * Gender	Between Groups	(Combined)	1.562	1	1.562	2.008 .158
	Within Groups		155.508	200	.778	
	Total		157.069	201		
Liberty (Positive) * Gender	Between Groups	(Combined)	.094	1	.094	.157 .692
	Within Groups		119.570	200	.598	
	Total		119.663	201		
Harm (Negative) * Gender	Between Groups	(Combined)	.124	1	.124	.239 .626
	Within Groups		104.054	200	.520	
	Total		104.178	201		
Cheating (Negative) * Gender	Between Groups	(Combined)	1.154	1	1.154	2.100 .149
	Within Groups		109.915	200	.550	
	Total		111.069	201		
Betrayal (Negative) * Gender	Between Groups	(Combined)	1.428	1	1.428	2.361 .126
	Within Groups		120.968	200	.605	
	Total		122.396	201		
Subversion (Negative) * Gender	Between Groups	(Combined)	.866	1	.866	2.150 .144
	Within Groups		80.540	200	.403	
	Total		81.406	201		
Degradation (Negative) * Gender	Between Groups	(Combined)	.027	1	.027	.052 .820
	Within Groups		105.874	200	.529	
	Total		105.901	201		
Oppression (Negative) * Gender	Between Groups	(Combined)	.805	1	.805	.756 .386
	Within Groups		213.041	200	1.065	
	Total		213.847	201		

The Table 4.133 highlights the ANOVA results indicate that gender influences certain moral dimensions derived from *Little Singam*. A significant difference is found in *Care Positive* ($F = 8.262, p = .004$), revealing that male and female viewers differ in their emotional responsiveness — with females tending to exhibit stronger empathy and nurturing interpretation of the hero's actions. *Fairness Positive* ($F = .130, p = .719$) shows no significant variation, implying that both genders perceive justice and equality similarly.

Loyalty Positive ($F = .076, p = .784$) and *Sanctity Positive* ($F = .788, p = .376$) also reflect minimal gender-based difference, suggesting equal identification with loyalty and purity themes across male and female viewers. *Authority Positive* ($F = 2.008, p = .158$) approaches mild variation, showing that boys might slightly value discipline and leadership elements more prominently.

For negative moral domains, *Harm Negative* ($F = .239, p = .626$) and *Cheating Negative* ($F = 2.100, p = .149$) reveal that both genders equally recognize the wrongness of harmful or deceitful acts. Similarly, *Betrayal Negative* ($F = 2.361, p = .126$) and *Subversion Negative* ($F = 2.150, p = .144$) indicate consistent moral evaluation between genders regarding betrayal and defiance.

No meaningful gender difference appears in *Degradation Negative* ($F = .052, p = .820$) or *Oppression Negative* ($F = .756, p = .386$), reflecting equal sensitivity toward moral corruption and injustice. These findings suggest that while empathy and caring values show a gender effect, the perception of fairness, loyalty and moral disapproval of wrongdoing remains largely consistent among boys and girls watching *Little Singam*.

Table 4.134 LITTLE SINGAM – ANOVA by Medium of Watching

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Care (Positive) * Medium of Watching	Between Groups	(Combined)	2.290	3	.763	.690	.559
	Within Groups		219.116	198	1.107		
	Total		221.406	201			
Fairness (Positive) * Medium of Watching	Between Groups	(Combined)	2.439	3	.813	3.350	.020
	Within Groups		48.042	198	.243		
	Total		50.480	201			
Loyalty (Positive) * Medium of Watching	Between Groups	(Combined)	.901	3	.300	1.308	.273
	Within Groups		45.436	198	.229		
	Total		46.337	201			
Sanctity (Positive) * Medium of Watching	Between Groups	(Combined)	3.168	3	1.056	1.114	.345
	Within Groups		187.763	198	.948		
	Total		190.931	201			
Authority (Positive) * Medium of Watching	Between Groups	(Combined)	3.498	3	1.166	1.503	.215
	Within Groups		153.571	198	.776		
	Total		157.069	201			
Liberty (Positive) * Medium of Watching	Between Groups	(Combined)	1.511	3	.504	.844	.471
	Within Groups		118.152	198	.597		
	Total		119.663	201			
Harm (Negative) * Medium of Watching	Between Groups	(Combined)	1.247	3	.416	.799	.496
	Within Groups		102.932	198	.520		
	Total		104.178	201			
Cheating (Negative) * Medium of Watching	Between Groups	(Combined)	.215	3	.072	.128	.943
	Within Groups		110.854	198	.560		
	Total		111.069	201			
Betrayal (Negative) * Medium of Watching	Between Groups	(Combined)	2.158	3	.719	1.185	.317
	Within Groups		120.238	198	.607		
	Total		122.396	201			
Subversion (Negative) * Medium of Watching	Between Groups	(Combined)	1.216	3	.405	1.001	.394
	Within Groups		80.190	198	.405		
	Total		81.406	201			
Degradation (Negative) * Medium of Watching	Between Groups	(Combined)	1.203	3	.401	.758	.519
	Within Groups		104.698	198	.529		
	Total		105.901	201			
Oppression (Negative) * Medium of Watching	Between Groups	(Combined)	2.645	3	.882	.827	.481
	Within Groups		211.201	198	1.067		
	Total		213.847	201			

The Table 4.134 summarize the analysis reveals that the medium through which children watch *Little Singam* influences certain moral domains more than others. The *Care Positive* dimension ($F = .690$, $p = .559$) shows no significant difference, suggesting that empathy and compassion are perceived similarly across television, mobile, computer and streaming platforms. A notable difference emerges in *Fairness Positive* ($F = 3.350$, $p = .020$), indicating that the sense of justice and equality varies with the viewing medium—children using interactive or portable devices such as mobiles may engage differently with fairness-oriented scenes than television viewers.

Loyalty Positive ($F = 1.308$, $p = .273$) and *Sanctity Positive* ($F = 1.114$, $p = .345$) remain consistent, showing stable loyalty and purity values across formats. *Authority Positive* ($F = 1.503$, $p = .215$) shows minor fluctuation, hinting that medium type may slightly affect how leadership and respect for order are internalized.

In the liberty and negative dimensions—*Liberty Positive* ($F = .844$, $p = .471$) and *Harm Negative* ($F = .799$, $p = .496$)—differences are statistically insignificant, suggesting uniform understanding of freedom and aversion to harm. Likewise, *Cheating Negative* ($F = .128$, $p = .943$) and *Betrayal Negative* ($F = 1.185$, $p = .317$) show that dishonesty and disloyalty interpretations are unaffected by viewing platform.

Similarly, *Subversion Negative* ($F = 1.001$, $p = .394$), *Degradation Negative* ($F = .758$, $p = .519$) and *Oppression Negative* ($F = .827$, $p = .481$) indicate comparable moral resistance to rebellion, decay and injustice across all viewing media. This pattern implies that while moral cognition like fairness adapts to the engagement quality of the medium, most ethical perceptions remain consistent irrespective of whether children view *Little Singam* on TV, mobile, or digital platforms.

Table 4.135 LITTLE SINGAM – ANOVA by Platform

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Care (Positive) * Platform	Between Groups	(Combined)	3.327	3	1.109	1.007	.391
	Within Groups		218.079	198	1.101		
	Total		221.406	201			
Fairness (Positive) * Platform	Between Groups	(Combined)	.376	3	.125	.495	.686
	Within Groups		50.104	198	.253		
	Total		50.480	201			
Loyalty (Positive) * Platform	Between Groups	(Combined)	.360	3	.120	.518	.671
	Within Groups		45.976	198	.232		
	Total		46.337	201			
Sanctity (Positive) * Platform	Between Groups	(Combined)	.934	3	.311	.325	.808
	Within Groups		189.996	198	.960		
	Total		190.931	201			
Authority (Positive) * Platform	Between Groups	(Combined)	1.158	3	.386	.490	.689
	Within Groups		155.911	198	.787		
	Total		157.069	201			
Liberty (Positive) * Platform	Between Groups	(Combined)	.875	3	.292	.486	.692
	Within Groups		118.788	198	.600		
	Total		119.663	201			
Harm (Negative) * Platform	Between Groups	(Combined)	2.046	3	.682	1.322	.268
	Within Groups		102.132	198	.516		
	Total		104.178	201			
Cheating (Negative) * Platform	Between Groups	(Combined)	1.323	3	.441	.796	.498
	Within Groups		109.746	198	.554		
	Total		111.069	201			
Betrayal (Negative) * Platform	Between Groups	(Combined)	1.551	3	.517	.847	.470
	Within Groups		120.846	198	.610		
	Total		122.396	201			
Subversion (Negative) * Platform	Between Groups	(Combined)	.347	3	.116	.282	.838
	Within Groups		81.059	198	.409		
	Total		81.406	201			
Degradation (Negative) * Platform	Between Groups	(Combined)	2.403	3	.801	1.533	.207
	Within Groups		103.498	198	.523		
	Total		105.901	201			
Oppression (Negative) * Platform	Between Groups	(Combined)	2.756	3	.919	.862	.462
	Within Groups		211.091	198	1.066		
	Total		213.847	201			

The Table 4.135 explains the ANOVA outcomes indicate minimal influence of viewing platforms on the moral dimensions derived from *Little Singam*. *Care Positive* ($F = 1.007$, $p = .391$) shows that compassion and empathy levels remain stable regardless of whether children view the show via Dish TV, YouTube, OTT, or all combined platforms. *Fairness Positive* ($F = .495$, $p = .686$) and *Loyalty Positive* ($F = .518$, $p = .671$) also display consistent moral perceptions, implying that justice and faithfulness values are universally conveyed across all mediums.

Sanctity Positive ($F = .325$, $p = .808$) reflects uniform internalization of purity and ethical clarity, while *Authority Positive* ($F = .490$, $p = .689$) suggests similar appreciation for discipline and respect for hierarchy. *Liberty Positive* ($F = .486$, $p = .692$) confirms that the sense of independence inspired by the narrative is equally received through various delivery modes.

For the negative constructs, *Harm Negative* ($F = 1.322$, $p = .268$) shows mild variance, possibly indicating that exposure format may slightly influence perception of aggression. *Cheating Negative* ($F = .796$, $p = .498$) and *Betrayal Negative* ($F = .847$, $p = .470$) reveal steady disapproval of dishonest or disloyal behavior among all groups.

Similarly, *Subversion Negative* ($F = .282$, $p = .838$) and *Degradation Negative* ($F = 1.533$, $p = .207$) show no significant platform effect, implying uniform recognition of moral defiance and corruption. *Oppression Negative* ($F = .862$, $p = .462$) further demonstrates consistent rejection of injustice, suggesting that *Little Singam* effectively communicates moral awareness across different digital and broadcast formats without platform bias.

Table 4.136 LITTLE SINGAM – ANOVA by Frequency of Watching

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Care (Positive) * How often you watch	Between Groups	(Combined)	1.756	2	.878	.795	.453
	Within Groups		219.650	199	1.104		
	Total		221.406	201			
Fairness (Positive) * How often you watch	Between Groups	(Combined)	2.370	2	1.185	4.902	.008
	Within Groups		48.110	199	.242		
	Total		50.480	201			
Loyalty (Positive) * How often you watch	Between Groups	(Combined)	.316	2	.158	.683	.506
	Within Groups		46.021	199	.231		
	Total		46.337	201			
Sanctity (Positive) * How often you watch	Between Groups	(Combined)	1.029	2	.515	.539	.584
	Within Groups		189.901	199	.954		
	Total		190.931	201			
Authority (Positive) * How often you watch	Between Groups	(Combined)	.174	2	.087	.110	.896
	Within Groups		156.895	199	.788		
	Total		157.069	201			
Liberty (Positive) * How often you watch	Between Groups	(Combined)	1.265	2	.633	1.063	.347
	Within Groups		118.398	199	.595		
	Total		119.663	201			
Harm (Negative) * How often you watch	Between Groups	(Combined)	1.446	2	.723	1.400	.249
	Within Groups		102.732	199	.516		
	Total		104.178	201			
Cheating (Negative) * How often you watch	Between Groups	(Combined)	2.397	2	1.199	2.195	.114
	Within Groups		108.672	199	.546		
	Total		111.069	201			
Betrayal (Negative) * How often you watch	Between Groups	(Combined)	.468	2	.234	.382	.683
	Within Groups		121.928	199	.613		
	Total		122.396	201			
Subversion (Negative) * How often you watch	Between Groups	(Combined)	.179	2	.090	.219	.803
	Within Groups		81.227	199	.408		
	Total		81.406	201			
Degradation (Negative) * How often you watch	Between Groups	(Combined)	.502	2	.251	.473	.624
	Within Groups		105.399	199	.530		
	Total		105.901	201			
Oppression (Negative) * How often you watch	Between Groups	(Combined)	2.394	2	1.197	1.127	.326
	Within Groups		211.452	199	1.063		
	Total		213.847	201			

The Table 4.136 says the analysis of variance highlights that the frequency of watching *Little Singam* affects selective moral dimensions among children. *Care Positive* ($F = .795, p = .453$) remains stable, suggesting empathy and protective instincts are perceived similarly regardless of how frequently children view the show. A significant difference appears in *Fairness Positive* ($F = 4.902, p = .008$), indicating that children who watch more frequently develop a stronger understanding of justice and equality themes presented in the narrative.

Loyalty Positive ($F = .683, p = .506$) and *Sanctity Positive* ($F = .539, p = .584$) reflect consistent perceptions, showing that repetition does not drastically alter children's association with loyalty and moral purity. *Authority Positive* ($F = .110, p = .896$) also reveals no major variance, implying that respect for order and leadership is interpreted consistently across viewing habits.

Similarly, *Liberty Positive* ($F = 1.063, p = .347$) demonstrates a steady sense of freedom and individuality among viewers of different watching frequencies. For the negative moral dimensions, *Harm Negative* ($F = 1.400, p = .249$) and *Cheating Negative* ($F = 2.195, p = .114$) show slight fluctuations, suggesting that increased exposure might subtly reinforce aversion to harmful and deceitful behaviors.

Betrayal Negative ($F = .382, p = .683$) and *Subversion Negative* ($F = .219, p = .803$) remain uniform, indicating no shift in recognition of disloyalty or rebellion with viewing frequency. Likewise, *Degradation Negative* ($F = .473, p = .624$) and *Oppression Negative* ($F = 1.127, p = .326$) maintain consistent ethical awareness. The significant fairness effect thus reveals that frequent viewing of *Little Singam* sharpens children's moral sensitivity toward equality and fair treatment while leaving other moral categories relatively constant.

Table 4.137 LITTLE SINGAM – ANOVA by Spending Time in Watching (Weekdays)

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Care (Positive) * Spending time in watching (Weekdays)	Between Groups	(Combined)	1.826	3	.609	.549	.649
	Within Groups		219.579	198	1.109		
	Total		221.406	201			
Fairness (Positive) * Spending time in watching (Weekdays)	Between Groups	(Combined)	1.695	3	.565	2.293	.079
	Within Groups		48.785	198	.246		
	Total		50.480	201			
Loyalty (Positive) * Spending time in watching (Weekdays)	Between Groups	(Combined)	1.552	3	.517	2.286	.080
	Within Groups		44.785	198	.226		
	Total		46.337	201			
Sanctity (Positive) * Spending time in watching (Weekdays)	Between Groups	(Combined)	8.423	3	2.808	3.046	.030
	Within Groups		182.507	198	.922		
	Total		190.931	201			
Authority (Positive) * Spending time in watching (Weekdays)	Between Groups	(Combined)	2.221	3	.740	.947	.419
	Within Groups		154.848	198	.782		
	Total		157.069	201			
Liberty (Positive) * Spending time in watching (Weekdays)	Between Groups	(Combined)	3.204	3	1.068	1.816	.146
	Within Groups		116.460	198	.588		
	Total		119.663	201			
Harm (Negative) * Spending time in watching (Weekdays)	Between Groups	(Combined)	1.317	3	.439	.845	.471
	Within Groups		102.861	198	.520		
	Total		104.178	201			
Cheating (Negative) * Spending time in watching (Weekdays)	Between Groups	(Combined)	.441	3	.147	.263	.852
	Within Groups		110.628	198	.559		
	Total		111.069	201			
Betrayal (Negative) * Spending time in watching (Weekdays)	Between Groups	(Combined)	3.785	3	1.262	2.106	.101
	Within Groups		118.611	198	.599		
	Total		122.396	201			
Subversion (Negative) * Spending time in watching (Weekdays)	Between Groups	(Combined)	1.546	3	.515	1.277	.283
	Within Groups		79.860	198	.403		
	Total		81.406	201			
Degradation (Negative) * Spending time in watching (Weekdays)	Between Groups	(Combined)	.939	3	.313	.590	.622
	Within Groups		104.962	198	.530		
	Total		105.901	201			
Oppression (Negative) * Spending time in watching (Weekdays)	Between Groups	(Combined)	4.723	3	1.574	1.491	.218
	Within Groups		209.123	198	1.056		
	Total		213.847	201			

The Table 4.137 demonstrate the ANOVA analysis demonstrates that the duration of weekday viewing influences selective moral domains derived from *Little Singam*. *Care Positive* ($F = .549$, $p = .649$) shows no significant variation, implying that kindness and empathy remain consistent irrespective of the time children spend watching. *Fairness Positive* ($F = 2.293$, $p = .079$) approaches significance, suggesting that longer viewing durations may slightly enhance children's understanding of fairness and equality portrayed in the series.

Loyalty Positive ($F = 2.286$, $p = .080$) follows a similar trend, indicating that extended screen exposure could marginally reinforce ideas of faithfulness and commitment. A significant difference emerges in *Sanctity Positive* ($F = 3.046$, $p = .030$), showing that spending more time watching correlates with greater moral sensitivity toward purity and ethical conduct—reflecting deeper internalization of moral lessons.

Authority Positive ($F = .947$, $p = .419$) and *Liberty Positive* ($F = 1.816$, $p = .146$) remain statistically unchanged, indicating steady perceptions of discipline and independence. The negative dimensions such as *Harm Negative* ($F = .845$, $p = .471$) and *Cheating Negative* ($F = .263$, $p = .852$) show minimal variation, reflecting uniform disapproval of harmful or deceitful actions among children across viewing durations.

Similarly, *Betrayal Negative* ($F = 2.106$, $p = .101$) shows slight movement toward significance, implying increased viewing may subtly influence attitudes toward loyalty violations. *Subversion Negative* ($F = 1.277$, $p = .283$), *Degradation Negative* ($F = .590$, $p = .622$) and *Oppression Negative* ($F = 1.491$, $p = .218$) remain constant, signifying stable rejection of rebellion, moral decay and injustice across groups. The findings suggest that weekday screen time modestly enhances purity-related moral awareness while keeping other ethical dimensions consistent.

Table 4.138 LITTLE SINGAM – ANOVA by Spending Time in Watching (Holidays)

ANOVA Table						
			Sum of Squares	df	Mean Square	F Sig.
Care (Positive) * Spending time in watching (Holidays)	Between Groups	(Combined)	.793	3	.264	.237 .870
	Within Groups		220.613	198	1.114	
	Total		221.406	201		
Fairness (Positive) * Spending time in watching (Holidays)	Between Groups	(Combined)	.542	3	.181	.716 .543
	Within Groups		49.938	198	.252	
	Total		50.480	201		
Loyalty (Positive) * Spending time in watching (Holidays)	Between Groups	(Combined)	.669	3	.223	.967 .410
	Within Groups		45.668	198	.231	
	Total		46.337	201		
Sanctity (Positive) * Spending time in watching (Holidays)	Between Groups	(Combined)	1.440	3	.480	.501 .682
	Within Groups		189.491	198	.957	
	Total		190.931	201		
Authority (Positive) * Spending time in watching (Holidays)	Between Groups	(Combined)	.847	3	.282	.358 .783
	Within Groups		156.222	198	.789	
	Total		157.069	201		
Liberty (Positive) * Spending time in watching (Holidays)	Between Groups	(Combined)	.531	3	.177	.294 .830
	Within Groups		119.133	198	.602	
	Total		119.663	201		
Harm (Negative) * Spending time in watching (Holidays)	Between Groups	(Combined)	1.313	3	.438	.842 .472
	Within Groups		102.866	198	.520	
	Total		104.178	201		
Cheating (Negative) * Spending time in watching (Holidays)	Between Groups	(Combined)	.339	3	.113	.202 .895
	Within Groups		110.730	198	.559	
	Total		111.069	201		
Betrayal (Negative) * Spending time in watching (Holidays)	Between Groups	(Combined)	.315	3	.105	.170 .916
	Within Groups		122.081	198	.617	
	Total		122.396	201		
Subversion (Negative) * Spending time in watching (Holidays)	Between Groups	(Combined)	2.576	3	.859	2.156 .094
	Within Groups		78.830	198	.398	
	Total		81.406	201		
Degradation (Negative) * Spending time in watching (Holidays)	Between Groups	(Combined)	1.522	3	.507	.962 .412
	Within Groups		104.379	198	.527	
	Total		105.901	201		
Oppression (Negative) * Spending time in watching (Holidays)	Between Groups	(Combined)	1.239	3	.413	.385 .764
	Within Groups		212.608	198	1.074	
	Total		213.847	201		

The above Table 4.138 represents the ANOVA outcomes reveal that holiday viewing time has little effect on most moral domains conveyed through *Little Singam*. *Care Positive* ($F = .237$, $p = .870$) and *Fairness Positive* ($F = .716$, $p = .543$) show consistent moral understanding, suggesting that empathy and justice values remain stable regardless of how long children watch during holidays. *Loyalty Positive* ($F = .967$, $p = .410$) and *Sanctity Positive* ($F = .501$, $p = .682$) confirm that loyalty and purity-based morals are interpreted uniformly across viewing durations.

Authority Positive ($F = .358$, $p = .783$) and *Liberty Positive* ($F = .294$, $p = .830$) indicate steady appreciation of discipline and independence among all viewing groups. For negative domains, *Harm Negative* ($F = .842$, $p = .472$) and *Cheating Negative* ($F = .202$, $p = .895$) show consistent moral resistance toward harm and dishonesty, implying stable ethical reasoning.

Betrayal Negative ($F = .170$, $p = .916$) demonstrates uniform disapproval of unfaithful behavior across different viewing durations, while *Subversion Negative* ($F = 2.156$, $p = .094$) approaches significance, hinting that prolonged exposure might slightly increase awareness against disobedient or rebellious acts.

Degradation Negative ($F = .962$, $p = .412$) and *Oppression Negative* ($F = .385$, $p = .764$) reflect minimal differences, suggesting that perceptions of moral decay and injustice remain constant. Collectively, these findings highlight that while increased holiday viewing time does not significantly alter most moral judgments, it may subtly enhance resistance to subversive tendencies, indicating that extended exposure reinforces structured moral reasoning in children.

4.9 STRUCTURAL EQUATION MODEL OF LITTLE SINGAM

The Little Singam model is defined as recursive, which ensures unidirectional relationships among variables and avoids feedback loops, strengthening identification. The sample size of 202 provides sufficient power for estimation within structural equation modeling.

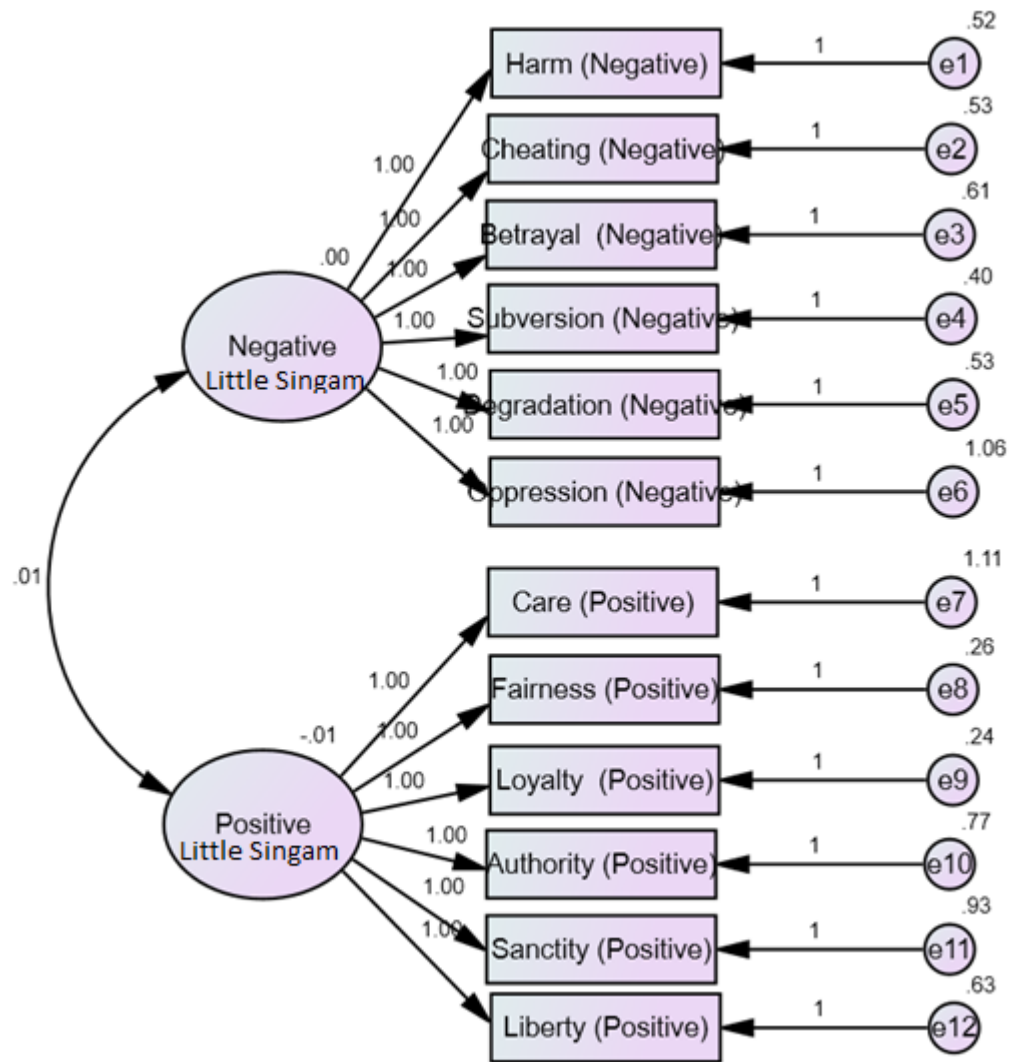


Fig. 4.4 SEM model of Little Singam

The Fig. 4.4 explains the model includes 26 variables, with 12 observed endogenous items that capture both positive and negative moral constructs. Negative indicators consist of Harm, Cheating, Betrayal, Subversion, Degradation and Oppression, while positive indicators include Care, Fairness, Loyalty, Authority, Sanctity and Liberty. Two unobserved latent constructs, labeled Positive and Negative, serve as the central explanatory variables for the measurement model. Twelve error terms (e1–e12) are incorporated to account for residual variance, ensuring measurement reliability. The distribution of variables includes 14 unobserved elements and 12 observed items, providing a balanced framework. All 14 unobserved

variables are classified as exogenous, combining latent constructs and error terms. This specification creates a dual structure that distinguishes between positive and negative values while maintaining precision in measurement. The model structure provides a systematic basis for analyzing how children perceive and internalize moral themes within Little Singam.

Table 4.139 Parameter Summary of Little Singam

	Weights	Covariances	Variances	Means	Intercepts	Total
Fixed	24	0	0	0	0	24
Labeled	0	0	0	0	0	0
Unlabeled	0	1	14	0	0	15
Total	24	1	14	0	0	39

The above Table 4.139 shows the summary shows 24 fixed weights, 1 covariance and 14 variances, totaling 39 parameters. No labeled parameters were defined, showing reliance on software defaults. The structure reflects a constrained system emphasizing identification over flexibility. This rigid setup may limit adaptation to sample-specific features. While estimation stability is ensured, flexibility for refinement is limited. Such constraints work well in confirmatory contexts but restrict exploratory insights. This parameter distribution is efficient for testing theoretical models. Adjustments could improve flexibility without losing stability.

The model converged successfully, as the minimum was achieved during estimation. Out of 78 distinct sample moments, 15 parameters were estimated, producing 63 degrees of freedom and confirming an over-identified model. The function of log likelihood reported a value of 1027.171, indicating the extent of discrepancy between observed and estimated covariances. With 15 estimated parameters, the specification remains stable while retaining moderate complexity.

Table 4.140 Assessment of Normality

Variable	min	max	skew	c.r.	kurtosis	c.r.
Liberty Positive	7	10	-0.249	-1.443	-0.312	-0.905
Sanctity Positive	9	13	-1	-5.8	0.24	0.696
Authority Positive	9	13	-0.177	-1.025	-0.219	-0.634
Loyalty Positive	13	14	0.6	3.478	-1.641	-4.76
Fairness Positive	8	9	0.04	0.23	-1.998	-5.798
Care Positive	14	20	-0.512	-2.97	0.397	1.153
Oppression Negative	9	13	0.193	1.12	-0.79	-2.293
Degradation Negative	4	7	-0.66	-3.828	-0.087	-0.251
Subversion Negative	4	7	-0.051	-0.297	-0.294	-0.852
Betrayal Negative	6	9	-1.041	-6.038	1.191	3.455
Cheating Negative	7	10	0.327	1.896	-0.184	-0.535
Harm Negative	3	5	-0.51	-2.957	-0.942	-2.733
Multivariate					-6.552	-2.54

The above Table 4.140 inferred Item-level normality assessment revealed mixed results, with skewness and kurtosis deviations present. Sanctity, Loyalty and Betrayal showed significant departures, with Loyalty having positive skew and negative kurtosis, while Betrayal had strong negative skew with positive kurtosis. Multivariate results (skew = -6.552 , kurtosis = -2.540) confirmed significant non-normality in the data. Such deviations impact maximum likelihood estimation assumptions. Non-normality highlights heterogeneity in perceptions of values. Robust estimation methods may be needed for accuracy. Addressing skewed distributions improves interpretability. These patterns reveal unique perception trends in moral constructs.

Table 4.141 Regression Weights of Little Singam

			Estimate
Harm-Negative	<---	Negative	1.000
Cheating-Negative	<---	Negative	1.000
Betrayal-negative	<---	Negative	1.000
Subversion-Negative	<---	Negative	1.000
Degradation-Negative	<---	Negative	1.000
Oppression-Negative	<---	Negative	1.000
Care-Positive	<---	Positive	1.000
Fairness-Positive	<---	Positive	1.000
Loyalty-positive	<---	Positive	1.000
Authority-Positive	<---	Positive	1.000
Sanctity-Positive	<---	Positive	1.000
Liberty-Positive	<---	Positive	1.000

The Table 4.141 states that all items were fixed at 1.000, ensuring identification across constructs. This equal weighting limits interpretation of varied item contributions. The structure enforces stability but obscures nuances in measurement. Strong factor alignment is suggested but lacks depth. This setup is useful in constrained testing of theory. Freeing selected loadings could reveal differential indicator importance. This would enhance construct validity and explanatory richness. The current approach prioritizes consistency over detail.

Table 4.142 Covariances of Little Singam

			Estimate	S.E.	C.R.	P
Negative	<-->	Positive	0.012	0.006	2.125	0.034

From the above Table 4.142 it has been found the covariance between Positive and Negative constructs was small but significant (.012, $p = .034$). This indicates a weak positive association between moral domains. The relationship suggests that positive and negative dimensions may not be entirely distinct in perception. Even weak links demonstrate shared variance across constructs. This challenges strict separation of moral categories. The significance of the estimate indicates that domains interact subtly. This finding provides valuable insight into interconnected perception. Further testing could confirm and expand this evidence.

Table 4.143 Variances of Little Singam

	Estimate	S.E.	C.R.	P
Negative	0	0.01	0.027	0.978
Positive	-0.011	0.008	-1.4	0.162
e1	0.523	0.054	9.743	***
e2	0.531	0.054	9.877	***
e3	0.609	0.061	9.996	***
e4	0.401	0.042	9.639	***
e5	0.53	0.054	9.795	***
e6	1.064	0.107	9.96	***
e7	1.11	0.11	10.126	***
e8	0.26	0.027	9.558	***
e9	0.242	0.025	9.644	***
e10	0.774	0.076	10.157	***
e11	0.934	0.092	10.167	***
e12	0.63	0.064	9.862	***

The Table 4.143 indicates Variance estimates revealed instability, with Negative near zero (.000) and Positive slightly negative (-.011). These boundary solutions suggest estimation difficulties or small sample size effects. Such anomalies undermine confidence in latent factor reliability. However, error variances for items (e1–e12) were positive and significant. This demonstrates that measurement errors are stable and consistently estimated. Item-level stability contrasts with latent variance issues. The structural misalignment suggests need for re-specification. Constraining variances could address anomalies.

Table 4.144 Model Fit Tables (1–2) of Little Singam

Fit Index	Value	Interpretation
RMR (Root Mean Square Residual)	0.057	✓ Acceptable fit (< .08) (Hu & Bentler, 1999).
GFI (Goodness of Fit Index)	0.897	≈ Marginal fit (close to .90 threshold) (Bentler & Bonett, 1980; Kline, 2016).
AGFI (Adjusted Goodness of Fit Index)	1.000	✓ Excellent fit (values close to 1) (Schermelleh-Engel et al., 2003).
AIC (Akaike Information Criterion)	1057.171	✓ Lower values indicate better fit, useful for comparison (Burnham& Anderson, 2004).
BCC (Browne–Cudeck Criterion)	1059.246	✓ Similar to AIC; lower is better (Browne& Cudeck, 1993).
BIC (Bayesian Information Criterion)	1106.795	✓ Lower preferred, penalizes model complexity (Kass& Raftery, 1995).
CAIC (Consistent AIC)	1121.795	✓ Stricter than BIC; lower indicates better fit (Kass& Raftery, 1995).

The Table 4.144 highlights RMR (0.057) showed acceptable residual fit. GFI (0.897) was slightly below the recommended cutoff, indicating marginal adequacy. AGFI equaled 1.000, implying perfect adjusted fit. PGFI was inflated. Information criteria (AIC = 1057.171; BCC = 1059.246; BIC = 1106.795; CAIC = 1121.795) provided comparative bases, with lower values being favorable. These values allow testing against alternative models. While residuals and adjusted indices appear strong, descriptive adequacy remains marginal. Parsimony measures are compromised by inflation.

4.10 IN DEPTH INTERVIEW WITH EXPERTS

When the researcher began its inquiry into the moral values children absorb from cartoons, the journey led them into the offices of counsellors, censor board members and content creators whose everyday work intersects with the rapidly evolving world of children’s media. What emerged was not simply a series of interviews but a layered narrative of concern, insight and hope—a collective portrait of how grown-ups who shape or safeguard childhood understand the invisible pedagogy of cartoons.



Fig. 4.5 Children & Cartoons: A multifaceted perspective

The Fig. 4.5 illustrates the research begins in a counselling room, where Mrs. Vanitha, a seasoned children's counsellor, welcomed the researcher. Her desk was lined with small figurines—silent reminders of the worlds that children inhabit through screens. When asked why children watch cartoons, she responded without hesitation, grounding her explanation in developmental psychology. Children, she explained, are naturally drawn to “vibrant colors, rhythmic movements and visually captivating animations,” stimuli that align with their cognitive and perceptual tendencies in early childhood. The sensory richness of cartoons makes them inherently appealing, but beyond the sensory pull lies something more profound: emotional exploration. Cartoons provide “a safe environment for children to experience relationships, emotions and social situations,” allowing them to navigate problems vicariously through characters who stumble, fail, try again and ultimately succeed. Mrs. Vanitha's voice shifted slightly when discussing at what age cartoons begin to influence children meaningfully. Her response—age seven—was grounded not in arbitrary developmental markers but in the emergence of perspective-taking, logical reasoning and moral understanding. Before seven, she noted, children often fail to separate fantasy from reality. After seven, however, they “understand motivations, cause-and-effect and symbolic meanings,” making them more vulnerable to both positive and negative messages embedded within storylines. Her insight subtly reframed the research team's assumptions: the question is not whether cartoons influence children, but when the influence becomes internalized.

This internalization becomes particularly potent in the domain of moral development. According to Vanitha, cartoons serve as “an unofficial but effective socialization tool.” Children learn through modelling, reinforcement, identification and emotional engagement. They mimic heroes, repeat catchphrases, imitate conflict-resolution methods and internalize the rewards and punishments woven into narratives. For this reason, the counsellor emphasized the ubiquity of moral themes such as honesty, teamwork, perseverance, compassion and respect. These, she noted, are “simple and relatable everyday situations” that encode societal values in ways children readily absorb. Yet, amid this optimism, Vanitha revealed a troubling trend: children today often lack respect and obedience. Her tone grew softer as she described the shifting family structures, increased screen time and reduced face-to-face interactions that weaken children's exposure to real-world moral modelling. When

children learn more from animated characters than from real interactions, “the development of self-discipline and civility may be impacted,” she warned. This, she argued, is why parental co-viewing becomes not just beneficial but necessary. Parents serve as interpreters—helping children distinguish between fantasy and reality, reinforcing positive behaviors and correcting inappropriate ones. Co-viewing nurtures not only comprehension but also emotional bonding, transforming passive watching into guided learning. The narrative moves next to the domain of regulation, where a very different set of concerns awaits. The research team visited three censor board members—Mr. Bharath, Mrs Manjubhashani and B.Narreshkumar—each bringing a unique perspective shaped by years of evaluating media content. Their offices lacked the playful artefacts of Vanitha’s counselling room; instead, they were filled with paperwork, policy documents and screens displaying unedited footage awaiting review.

Mr. Bharath began with a stark reminder: “Cartoons are often regarded as harmless, but many contain supernatural themes, violence, gender stereotypes and behaviors that children might imitate.” His first point dismantled the common myth that children’s media is inherently safe. Unlike feature films, cartoons in India do not have a dedicated regulatory board; instead, they fall under the Broadcasting Content Complaints Council (BCCC) and channel-level self-regulation—a decentralized system that leaves gaps in oversight. Mr. Bharath advocated strongly for a specialized regulatory board exclusively for children’s animation, arguing that the developmental stakes were too high for fragmented governance. He also highlighted the need for regional review committees. India’s linguistic and cultural diversity means that dubbed content can carry values or humor incompatible with local norms. Translational distortions, he cautioned, can subtly alter meanings, shaping children’s understanding in unintended ways. His concerns were echoed throughout the censor board interviews.

Mrs Manjubhashani extended this argument by noting how dubbing can transform not just language but tone, cultural nuance and emotional meaning. Children, she explained, “take visual content literally,” making them vulnerable to normalization of behaviors such as bullying or disrespect. The absence of a structured, cartoon-specific board means many subtle psychological risks go unexamined. She envisioned a censorship system that works collaboratively with educators, child psychologists and media experts to ensure that cartoons align with age-appropriate ethical and emotional frameworks. For her, censorship is not about

restriction but about cultural and developmental protection. B.Narreshkumar, the third censor board expert, offered a broader geopolitical lens. Indian children, he emphasized, consume cartoons from the West, Japan and Korea—cultures with drastically different social norms. Without a robust regulatory framework, Indian children absorb storylines emphasizing individualism, early independence, informal interactions with elders and supernatural elements that can distort understanding of real-life behavior. He argued passionately for a centralized national regulatory system to set clear guidelines on violence, language, character portrayal and cultural appropriateness. In his view, regulation is not merely defensive but also inspirational—encouraging the creation of “value-based Indian animation content” that can stand strong against global influences. The interviews took a creative turn when the team met Dr.M.Lenin, a children’s content writer. Where the counsellor offered developmental insights and the censor board members offered regulatory imperatives, Dr.M.Lenin provided a window into the creative tensions inherent in writing for children.

He began with a historical perspective, tracing the lineage of moral instruction in Tamil storytelling—from Avvaiyar and Bharathiyar to political cartoons, children’s magazines and today’s animated shows. Unlike earlier eras, when moral tales were written by specialists deeply aware of child psychology, modern cartoons are often scripted by general content writers juggling commercial pressures. This shift, he argued, raises pressing questions about whether writers possess the expertise to craft developmentally sound moral narratives. His reflection underscored an uncomfortable truth: mass-market entertainment dictates much of what children learn today and writers shoulder a responsibility that is seldom acknowledged. When asked how he balances entertainment and morality, Dr.M.Lenin smiled knowingly. “In the past, a simple song could teach honesty,” he said. “Today, writers must build entire narrative arcs to convey the same lesson.” Children now often admire clever mischief or deception, making moral messaging more complex. Commercial demands—TRP ratings, market trends, catchy dialogue—frequently push writers to prioritize humour, spectacle, or viral phrases. Yet, he insists that ethical storytelling must not be compromised: for every ten entertaining elements, she ensures at least “two or three strong moral values” are integrated intentionally. His approach reframes the writer’s role as both entertainer and moral architect.

When the discussion shifted to which moral values matter most today, her response mirrored societal anxieties. Children increasingly struggle with patience, tolerance, emotional resilience, self-discipline and respect—traits eroded by fast-paced lifestyles, academic pressure and overindulgent parenting. Many children, he observed, “rush toward success without experiencing real life, nature, or the needs of others,” making moral education not just desirable but urgent. For her, modern cartoons must emphasize perseverance, emotional strength, teamwork, health consciousness and acceptance—values essential for surviving the pressures of today’s childhood landscape.

Dr.M.Lenin also addressed one of the most sensitive topics: dubbing. His critique was candid. Foreign cartoons, he argued, portray lifestyles and behaviors detached from Indian social reality. Dubbing may make content linguistically accessible, but culturally, “the underlying messages remain foreign.” Worse, dubbing teams often inject slang, exaggerated humor, or inappropriate phrases to entertain young viewers—phrases children imitate without context. He asked pointedly: How can children learn respect or cultural rootedness if the very language they absorb undermines it? His perspective reinforced earlier regulatory concerns and offered a creative practitioner’s validation of the same.

The expert interview with Dr. V. Kavitha Kannan, Children Psychologist, provides empirical reinforcement to the quantitative and content-analytic findings of the study. Her responses confirm that cartoons play a significant role in children’s early moral formation, primarily through observational learning. Consistent with the survey results showing high recognition of prosocial values, Dr. Kavitha emphasized that children frequently imitate behaviors such as cooperation, empathy, honesty and sharing displayed by animated characters. This expert insight substantiates the statistically significant *t*-test results indicating strong internalization of positive moral values. At the same time, her observations regarding children’s limited ability to distinguish fantasy from reality align with the study’s findings on the perception of negative moral values, particularly where violence or disobedience is portrayed humorously or without consequences. Thus, the interview results validate the dual presence of positive and negative moral learning outcomes identified through content analysis and inferential testing.

The researcher, having spoken to these diverse experts, found themselves mapping a complex but coherent picture. Across professions, a shared belief emerged: children's media is not neutral. It teaches, shapes, influences, corrects, distorts, inspires and sometimes harms. Whether through exaggerated heroes, moral fables, catchy humour, or misaligned dubbing, cartoons act as powerful agents of socialization.

The counsellor reminded the team that children learn morals by watching behaviors and consequences unfold on screen. The censor board members underscored that unregulated exposure leaves children vulnerable to inappropriate cultural, emotional and behavioural models. The content writer demonstrated how the invisible craft of storytelling can build or erode moral foundations depending on the writer's intention and expertise.

Together, their voices formed a narrative that transcended the boundaries of individual interviews. Their collective testimony presented a compelling case for renewed attention to the moral ecosystem in which children grow. Parents, too, were subtly woven into every expert's message—not as passive observers but as active mediators. Co-viewing emerged as a recurring recommendation, bridging the gap between child and screen, fantasy and reality, behaviour and consequence. Perhaps the most important insight that the research team carried from these interviews is that morality in cartoons is not accidental. It is crafted, regulated, interpreted and internalized through a web of stakeholders. Writers encode values, censors filter harmful elements, counsellors interpret behavioural outcomes and parents provide context. When any thread weakens, the moral fabric children absorb becomes fragile.

The research story closes where it began—in the recognition that cartoons are more than entertainment. They are pedagogical texts, cultural mirrors and emotional laboratories. And the adults who shape them—creators, regulators, counsellors and parents—carry the profound responsibility of guiding a generation through narratives that entertain even as they educate.

Table 4.145 Thematic Summary Table of Expert Interviews

Theme	Key Insights from Experts	Source Experts
1. Reasons Children Watch Cartoons	Children are attracted to bright colors, movement, simple storylines and emotional resonance. Cartoons provide safe spaces to explore emotions and relationships.	Counsellor
2. Age of Moral Understanding	Children meaningfully interpret moral lessons around age 7, when cognitive skills like perspective-taking and cause-effect reasoning develop.	Counsellor
3. Cartoons' Influence on Moral Development	Cartoons act as socialization tools through modeling, reinforcement, identification and emotional engagement. Children imitate behaviors and emotional responses observed on screen.	Counsellor and Children Psychologist
4. Common Moral Values Depicted	Friendship, honesty, teamwork, perseverance, respect, compassion, empathy and sharing are frequently embedded in children's cartoons.	Counsellor and Children Psychologist
5. Current Moral Deficits in Children	Modern children often lack respect, patience, self-control, emotional regulation, teamwork and resilience, linked to excessive screen exposure and reduced family interaction.	Counsellor and Children Psychologist
6. Role of Parents (Co-viewing & Mediation)	Guided viewing, active discussion and relating cartoon morals to real-life situations help children correctly interpret moral messages and internalize positive values.	Counsellor and Children Psychologist

Contd...

7. Moral Learning Through Consequences	Children understand right and wrong by observing whether good actions are rewarded and negative actions are punished; absence of consequences may confuse moral reasoning.	Children Psychologist
8. Behavioral Influence of Cartoons	Cartoons can lead to behavioral change by increasing prosocial behaviors such as sharing and cooperation, or encouraging negative behaviors like aggression and disrespect if unchecked.	Children Psychologist
9. Need for Censorship & Regulatory Boards	Cartoons often include violence, supernatural elements and stereotypes; lack of a dedicated Indian cartoon censorship board creates regulatory gaps.	All Censor Board Members
10. Importance of Regional-Level Review Committees	Dubbing may distort meanings, introduce slang, or conflict with cultural norms. Regional committees can ensure culturally appropriate adaptations.	All Censor Board Members
11. Government's Role in Monitoring Content	Government should enforce age classification, regulate language and violence, audit broadcasters and collaborate with child development experts.	All Censor Board Members
12. Cultural Risks in Dubbed Versions	Foreign values such as excessive individualism and informal speech may conflict with Indian family norms; poor dubbing intensifies cultural mismatch.	Censor Board Members and Content Writer
13. Role of Children's Content Writers	Writers function as "moral architects," shaping values like empathy, honesty, teamwork and resilience while balancing commercial demands.	Content Writer

Contd...

14. Balancing Entertainment & Morality	Moral lessons must be embedded within engaging narratives; excessive moral preaching reduces engagement, while subtle integration enhances learning.	Content Writer and Children Psychologist
15. Essential Moral Values for Today's Generation	Respect, patience, emotional regulation, resilience, teamwork and acceptance are increasingly necessary due to overstimulation and reduced social interaction.	Content Writer and Children Psychologist
16. Cultural Adaptation & Appropriateness	Children's cartoons should align with Indian cultural identity, family values, emotional health and developmental needs rather than relying on literal translation.	Content Writer and Children Psychologist

4.11 DISCUSSIONS OF CONTENT ANALYSIS

4.11.1 Choota Bheem

Choota Bheem presents a clear moral design where positive values dominate at 68.9%, compared to negative ones at 31.1%. This distribution shows that the producers intentionally keep the narrative tilted toward virtues while allowing a fair portion of conflict to maintain excitement. Among parameters, *Care* holds the highest proportion at 31.1%, followed by *Loyalty* at 19.7% and *Authority* at 9.8%. Such emphasis highlights compassion, friendship and leadership as central traits for young viewers. Negative parameters like *Cheating* (16.4%), *Oppression* (8.2%) and *Harm* (6.6%) appear less often but serve critical roles in driving challenges that Bheem must overcome.

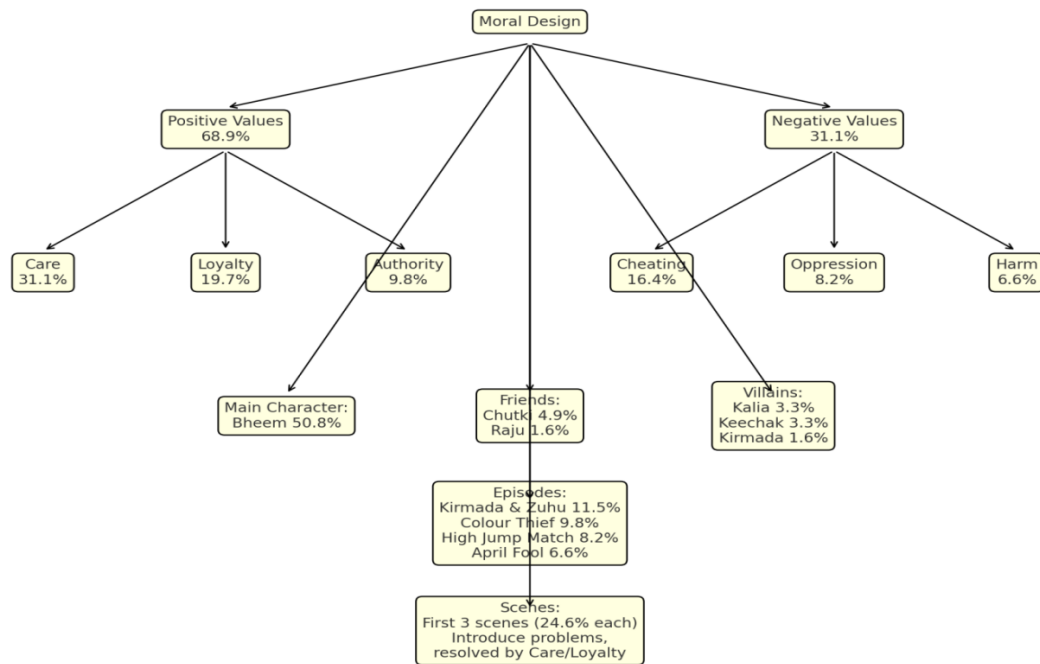


Fig. 4.6 Flow Chart: Value Design in Choota Bheem

The Fig. 4.6 explains Bheem himself dominates half the screen time (50.8%) as the main character, while friends such as Chutki (4.9%) and Raju (1.6%) appear occasionally to emphasize teamwork and shared values. Villains like Kalia (3.3%), Keechak (3.3%) and Kirmada (1.6%) bring negativity, usually tied to cheating or harm. The presence of these figures is essential as it provides moral contrasts, reinforcing why care, loyalty and fairness prevail. The narrative becomes not just about action but about showing that immoral traits exist but are conquerable.

Episode-level analysis further supports this pattern. Stories like *Kirmada and Zuhu* (11.5%) and *Colour Thief* (9.8%) show strong mixes of conflict and resolution, where cheating and harm are corrected by Bheem's authority and fairness. Episodes like *High Jump Match* (8.2%) emphasize loyalty and teamwork, while *April Fool* (6.6%) introduces humor with consequences. Such episodes structure values across different contexts, ensuring children receive varied moral cues.

Scene distribution shows that the first three scenes (24.6% each) carry the bulk of moral lessons. These early sequences often set up problems tied to oppression or cheating, which Bheem later addresses through loyalty or care. By the conclusion, the story shifts toward authority-driven justice, ensuring fairness is restored. The balance between values and parameters reflects a learning cycle for children: wrongdoing is displayed, countered and corrected by positive action.

Thus, Choota Bheem becomes more than entertainment. The 68.9% positive value rate emphasizes bravery, compassion and fairness, while the 31.1% negative elements act as a mirror to real-life challenges. By embedding values such as care (31.1%), loyalty (19.7%) and authority (9.8%) in action-driven plots, the show ensures young viewers see kindness and honesty as winning strategies. Villains who represent cheating (16.4%) and oppression (8.2%) are necessary antagonists but consistently defeated, reinforcing the moral framework. The design confirms that Choota Bheem serves as a cultural medium for instilling responsibility, empathy and justice among children through dynamic storytelling.

4.11.2 Shinchan

Shinchan illustrates a contrasting framework where humor and mischief are used as teaching tools. The value distribution shows positive aspects at 67.3% while negatives make up 32.7%, suggesting that the narrative favors correction and guidance even when mischief dominates. *Care* appears most often at 30.6%, followed by equal representation of *Loyalty*, *Authority*, *Liberty*, *Harm* and *Cheating* at 10.2% each. Smaller values such as *Fairness* (6.1%) and *Betrayal* (6.1%) surface occasionally, while *Subversion*, *Degradation* and *Oppression* are rare at 2% each. This spread highlights how Shinchan's antics are balanced by strong moral correction through family and social context.

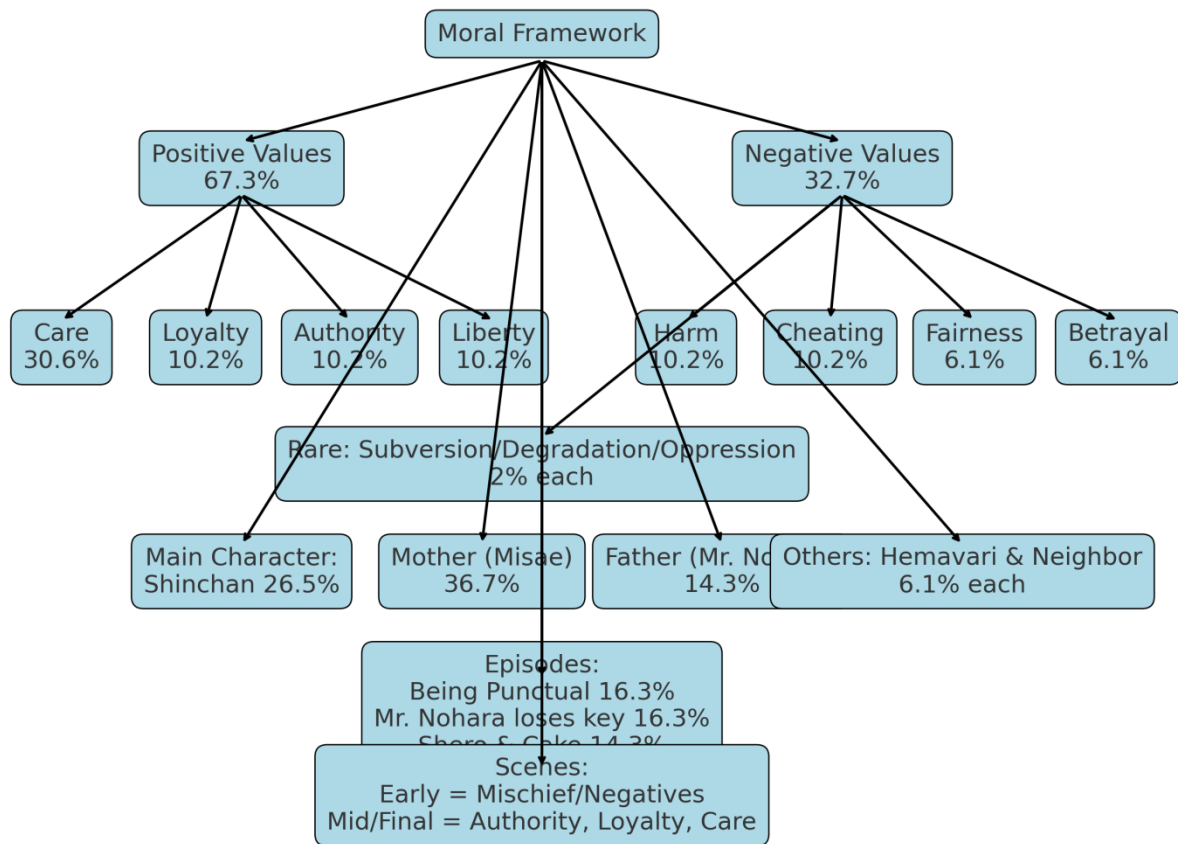


Fig. 4.7 Flow Chart: Value Framework in Shinchan

The Fig. 4.7 illustrates Misae Nohara dominates character presence with 36.7%, consistently representing authority (10.2%) and care (14.3%). Shinchan himself appears in 26.5% of the scenes, mixing positives such as fairness (4.1%) and liberty (4.1%) with negatives like harm (8.2%) and cheating (2%). This dual portrayal makes Shinchan relatable as a mischievous child who also has potential for kindness. Mr. Nohara contributes 14.3%, often linked to loyalty and care, though he also appears in negative spaces like cheating (4.1%). Other figures like Hemavari (6.1%) and the neighbor (6.1%) add relational diversity and occasional moral reinforcement.

Episode themes highlight Shinchan's balance of chaos and correction. For instance, episodes like *Being Punctual is a Task* (16.3%) emphasize authority and fairness, while *Mr. Nohara loses his key* (16.3%) teaches responsibility. *Shero and Cake from Neighbor* (14.3%)

highlights care and loyalty, reflecting community bonds. Across these stories, Shinnchan's negative actions often trigger the narrative, but the resolution restores positive values.

Scene analysis shows that early sections frequently emphasize mischief and negatives, while mid and final sections swing back to authority, loyalty and care. The structure shows that Shinnchan's role is to initiate conflict, while his mother and family embody corrective lessons. This ensures that children laugh at mischief but also understand why discipline and fairness matter.

The presence of positive values at 67.3% reflects a deliberate pedagogical choice. Care at 30.6% dominates the moral framework, reinforcing nurturing and kindness even amid chaos. Authority and loyalty (10.2% each) ensure lessons about responsibility and relationships. Negative aspects like harm (10.2%) and cheating (10.2%) highlight mistakes but are resolved. Shinnchan thus uses laughter and error as tools to highlight why discipline, care and fairness remain vital. Through a balance of 67.3% positive and 32.7% negative values, the series teaches that mischief may be fun but correction, care and loyalty always sustain family and community harmony.

4.11.3 Doraemon

Doraemon presents a futuristic morality tale where positive values are slightly lower than negatives, with 46.4% positive compared to 53.6% negative. This indicates the narrative deliberately foregrounds conflict and failure as precursors to moral lessons. Among parameters, *Care* leads at 21.4%, followed by *Fairness* at 16.1% and *Loyalty* at 7.1%. Smaller shares include *Liberty* (1.8%). On the negative side, *Harm* (17.9%), *Subversion* (17.9%) and *Cheating* (14.3%) dominate, while *Betrayal* appears at 3.6%. This structure confirms that Doraemon relies on negative triggers that highlight Nobita's failures, corrected later by positive reinforcement.

Character distribution reflects this framework. Nobita dominates 48.2% of the scenes, primarily in negative contexts such as harm and subversion. Doraemon appears in 21.4%, consistently aligned with positive values of care and fairness, symbolizing a mentor's

authority. Shizuka (10.7%) adds fairness and kindness, balancing the negative weight of Gian (7.1%) and Suneo (12.5%), who embody harm, cheating and oppression. This split demonstrates how Doraemon’s cast is polarized into moral exemplars and moral challengers.

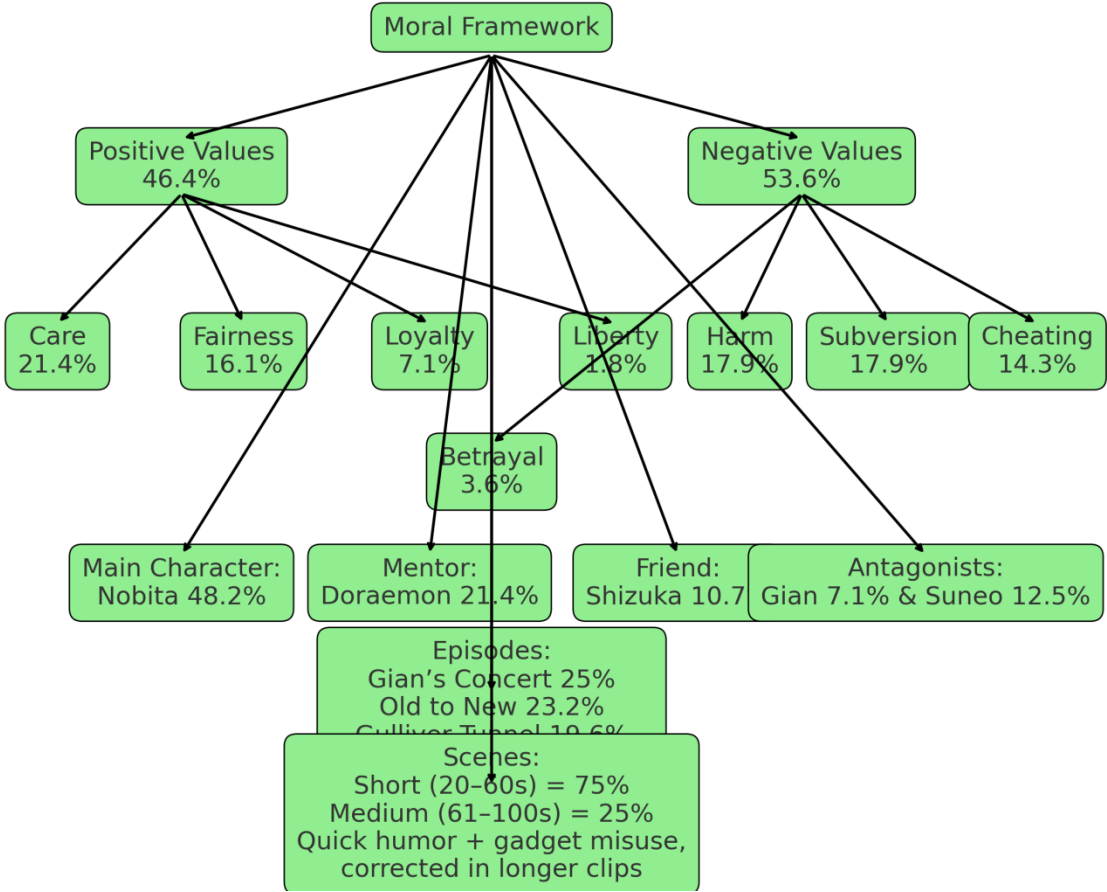


Fig. 4.8 Flow Chart: Value Framework in Doraemon

The Fig. 4.8 explains episode analysis reinforces this balance. *Gian’s Concert* accounts for 25% of scenes, split evenly between positives (12.5%) and negatives (12.5%), reflecting humor and tension. *Old to New* (23.2%) includes 10.7% positives and 12.5% negatives, showing transformative mistakes. *The Gulliver Tunnel* (19.6%) highlights fantasy conflict with 10.7% negatives. *The Friendship Capsule* (17.9%) emphasizes bonds but contains 10.7% negatives, while *Substitute Stick* (14.3%) shows equal values. This variety ensures children see multiple moral contexts, with negatives setting up corrective positives.

Scene length also supports this rhythm. Short clips (20–60 seconds) dominate at 75%, embedding quick humor and gadget misuse, while medium segments (25%) extend conflict and moral correction. This pacing ensures children learn through short, repetitive mistakes and resolutions, while longer sections reinforce turning points.

The final value distribution indicates Doraemon is built on showing consequences. Nobita's negative dominance (53.6%) illustrates how misuse of gadgets, laziness and dishonesty create problems. Doraemon, Shizuka and occasional parental figures restore positivity, leading to correction. Care (21.4%) emerges as the strongest counterforce, followed by fairness (16.1%). Harm and subversion (17.9% each) demonstrate risks of shortcuts. Thus, Doraemon highlights that while failures dominate initially, correction and guidance ultimately lead to moral reinforcement.

4.11.4 Little Singam

Little Singam represents a hero-centered narrative where positives (52.9%) slightly outweigh negatives (47.1%), creating a near-equal balance of conflict and resolution. Among parameters, *Care* dominates with 31.4%, showing the hero's consistent focus on protection. *Oppression* is also strong at 17.6%, tied to villain activities, while *Loyalty* (13.7%) reflects teamwork and friendship. *Cheating* (11.8%) and *Harm* (7.8%) supply adversities. Smaller traits like *Fairness* (5.9%), *Liberty* (2%), *Subversion* (2%) and *Degradation* (7.8%) diversify conflicts. This mix emphasizes bravery, justice and empathy.

Character analysis highlights Little Singam as the dominant figure at 43.1%, mostly associated with positive values such as care (19.6%) and loyalty (2%). He also represents opposition to oppression (15.7%), showing his fight against injustice. Villains like Thief Lalu (5.9%) and Shambhala (7.8%) lean fully negative, tied to cheating, degradation and oppression. Supporting figures like Kavya (7.8%) and Lattu (9.8%) add loyalty and fairness, reinforcing teamwork. Minor figures such as Aunty (3.9%), Chikki (3.9%) and Boga (3.9%) provide humor or situational lessons.

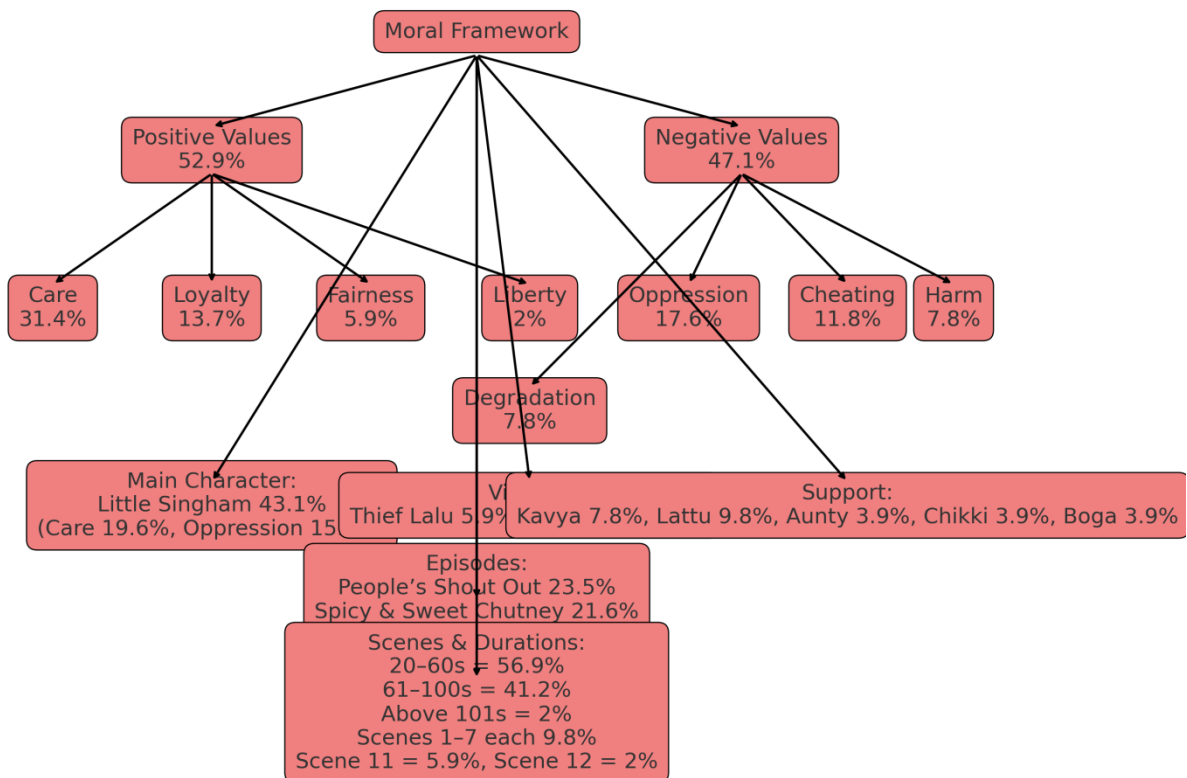


Fig. 4.9 Flow Chart: Value Framework in Little Singam

The Fig. 4.9 explains episode distribution reflects thematic shifts. *People's Shout Out* leads at 23.5%, evenly split between positive and negative (11.8% each), showing civic voice and conflict. *Spicy and Sweet Chutney* (21.6%) leans positive (13.7% vs 7.8%), highlighting community and sharing. *Bank Robbery* (19.6%) tilts negative (13.7%), emphasizing crime. *Magic Book* (21.6%) balances positives (11.8%) with negatives (9.8%), while *Powerful Teeth* (13.7%) carries more positives (9.8%). These variations reflect how values adapt to different genres: community and festival episodes lean pro-social, while crime-heavy ones emphasize villains.

Scene and duration distribution add depth. Short segments (20–60 sec) dominate at 56.9%, enabling rapid action and moral cues, while medium spans (41.2%) allow chases or confrontations. Longer durations (2%) are rare, used for exceptional climaxes. Scenes spread evenly across 1–7 (each 9.8%) show structured pacing, with later scenes like 11 (5.9%) and 12

(2%) serving as concise resolutions. This ensures moral learning is distributed across episode flow, not confined to endings.

The presence of 52.9% positives and 47.1% negatives confirms Little Singam's function as an action-packed yet moral narrative. Care at 31.4% underscores protection, loyalty at 13.7% emphasizes teamwork, while oppression at 17.6% provides recurring stakes. By framing the hero as a defender against cheating and harm, the series reinforces values of bravery, fairness and community care. Children learn that justice and empathy, even amid near-constant conflict, remain the most powerful tools of resolution.

4.12 DISCUSSION ON SURVEY

4.12.1 CHOOTA BHEEM

The evaluation of *Choota Bheem* through a multidimensional statistical framework demonstrates that the animated series fosters a strong moral universe for children, consistently reinforcing values such as care, fairness, loyalty, authority, sanctity and liberty. The One-Sample t-test results reveal significantly high positive moral scores across all dimensions, confirming that the series imparts a reliable moral structure that resonates with viewers. “Care” (Mean = 13.802, $t = 111.708$, $p < .001$) and “Loyalty” (Mean = 13.035, $t = 83.408$, $p < .001$) emerge as core moral anchors, suggesting that the consistent depiction of friendship, bravery and compassion is internalized by children. Similarly, “Authority” (Mean = 13.089, $t = 72.720$, $p < .001$) indicates that children absorb themes of respect, leadership and discipline prominently showcased through characters such as Bheem, Chutki and the royal guards. The extremely low negative trait means—for instance, “Subversion” (Mean = 4.089, $t = -15.274$) and “Degradation” (Mean = 3.302, $t = -31.159$)—confirm that unethical behaviors receive minimal reinforcement in the series. These results establish the narrative's strong moral direction toward positive development.

The Chi-Square analyses enrich this understanding by revealing how demographic and viewing variables subtly shape moral interpretation. Age significantly influenced “Helping Without Expectation” ($\chi^2 = 16.531$, $p = .035$), suggesting that older children grasp altruistic themes more deeply with cognitive maturation. Platform-based differences, especially for

“Bullying and Teasing” ($\chi^2 = 33.247$, $p = .001$), indicate that exposure via digital platforms (YouTube, OTT) enhances children’s sensitivity to negative behaviors, perhaps due to selective, visually rich episodes or binge-watching patterns. Time spent watching on weekdays correlated significantly with “Kindness” ($\chi^2 = 22.352$, $p = .034$), highlighting that repeated weekday exposure fosters empathy and prosocial orientation. On holidays, longer viewing time increased recognition of “Keep Others Safe from Harm” ($\chi^2 = 18.692$, $p = .005$) and “Dedication in Work” ($\chi^2 = 22.184$, $p = .036$), showing that relaxed, extended viewing improves moral attentiveness. Values such as “Supports Cleanliness” ($\chi^2 = 12.685$, $p = .048$) and “Challenging Elders” ($\chi^2 = 18.042$, $p = .006$) also reached significance, suggesting children’s nuanced interpretation of civic responsibility and authority.

Age-wise descriptive analysis reveals stable yet developmentally nuanced moral patterns. Younger viewers (7–8 years) show higher means in “Care” and “Betrayal,” indicating that emotional sensitivity peaks in early childhood. At age 9, loyalty scores are highest (Mean = 13.354), reflecting the heightened importance of friendship and group belonging during this stage. At ages 10–11, increased means in “Authority” and “Fairness” suggest that older children develop clearer moral judgment and a stronger sense of rules, justice and hierarchical order. Overall, positive moral values remain consistently high across ages, while negative traits remain low, confirming age-independent moral reinforcement.

Gender-based descriptive results show minimal differences, indicating that *Choota Bheem* communicates its moral universe equitably to boys and girls. Boys score slightly higher in “Authority” and “Betrayal,” suggesting stronger identification with conflict and leadership cues, whereas girls show marginally higher means in “Harm” and “Cheating,” indicating a heightened emotional response to ethical violations. Despite these subtle differences, both genders consistently exhibit strong positive moral orientations with very narrow gaps.

Medium-based analysis demonstrates how platforms create differentiated viewing experiences. Computer viewers show the highest “Fairness” (Mean = 8.786) and “Oppression” (Mean = 11.214) scores, suggesting that digital screen clarity and active user control heighten moral scrutiny and awareness of power relations. Mobile viewers score high in “Betrayal” and “Cheating,” possibly due to selective episode rewatching, which sharpens moral contrast. TV

viewers display stable moral responses with low standard deviation, indicating television's traditional role in structured, consistent moral framing. Children using all devices show strong "Authority" recognition, reflecting reinforcement through high-frequency exposure.

Platform-wise analysis (Dish TV, YouTube, OTT) adds nuanced behavioral interpretation. YouTube viewers—who often engage in repeated viewing—show the highest "Care" (Mean = 13.899) and "Oppression" (Mean = 10.989) scores, indicating deeper empathy and heightened moral judgment driven by algorithm-driven content exposure. OTT viewers show highest "Sanctity" and "Authority," suggesting that curated, high-quality content enhances reverence and respect themes. Dish TV viewers exhibit slightly higher sensitivity to "Harm," indicating traditional long-duration viewing fosters emotional awareness of conflict.

Viewing frequency significantly influences moral consistency. Frequent viewers show stable, high positive moral values, especially in "Authority" (13.149) and "Sanctity" (11.600), emphasizing how daily or habitual exposure reinforces discipline, purity and moral consistency. Occasional viewers score higher in "Loyalty" and "Fairness," indicating that selective viewing draws stronger focus on justice and friendships. Rare viewers show higher "Fairness" (Mean = 9.200), which may reflect isolated attention to morally central episodes.

Weekday time-based viewing patterns show that shorter viewing (1 hour) reinforces "Care" and "Sanctity," suggesting optimal emotional engagement without oversaturation. Two-hour viewing improves "Fairness" and "Loyalty," reflecting balanced cognitive-emotional processing. Longer viewing (3+ hours) increases awareness of negatives like "Harm," indicating that extended exposure emphasizes conflict elements but does not compromise moral clarity.

Holiday viewing introduces relaxed, immersive engagement. Three-hour holiday viewers have highest "Care" and "Fairness," showing that leisurely, uninterrupted viewing enhances emotional and moral depth. Above four hours, "Betrayal" scores peak, suggesting heightened emotional reactions to conflict in binge-watching contexts. Yet, all positive values remain high and negative values remain low, confirming strong moral filters.

ANOVA results across age, gender, medium, platform and frequency consistently support the overall uniformity of moral interpretation. Age and gender show no significant differences across positive or negative dimensions, confirming universal moral communication irrespective of demographic factors. Medium of watching shows one significant variation in “Authority” ($F = 2.669$, $p = .049$), indicating that platform-specific framing influences how children interpret leadership and discipline. All other ANOVA results confirm stable moral uptake across groups, reinforcing the series’ broad ethical clarity.

In synthesis, *Choota Bheem* emerges as a robust carrier of moral values, effectively reinforcing prosocial behaviors and minimizing negative traits across diverse demographic groups and viewing contexts. The series’ narrative structure—highlighting bravery, friendship, fairness, responsibility and respect—translates into measurable moral internalization among children, as evidenced by consistently high positive moral scores and significantly low negative scores. The statistical findings validate *Choota Bheem* as not merely entertainment but an influential moral learning environment for children, shaping their ethical reasoning, emotional intelligence and social values.

4.12.2 SHINCHAN

The discussion of the findings on children’s moral value interpretation through Shinchan reveals an intricate blend of humour, mischief and behavioral learning that deeply shapes young viewers’ understanding of ethical and social conduct. The statistical outcomes across demographic groups show that children interpret positive moral cues—such as care, fairness, loyalty, respect and responsibility—through identifiable patterns reflected in mean scores, age differences, gender responses and contextual variables like time spent watching or viewing platforms. Moments from episodes such as “Shinchan: The Kind-Hearted Helper”, where Shinchan surprisingly helps an elderly neighbour cross the street, mirror the significant descriptive values found in care and fairness dimensions, illustrating that even a character framed around mischief can convey strong moral cues when children interpret actions beyond surface-level humour.

The influence of age becomes evident in the significant values associated with harm-negative and cheating-negative constructs, where older children showed more precise moral discrimination. In episodes like “Shinchan and the Lost Wallet Adventure”, children witness Shinchan contemplating keeping or returning a wallet. Although he behaves humorously, the narrative ultimately reinforces honesty and the older group in the analysis reflected this more acutely, aligning with p-values that highlighted meaningful age-related differences. Younger viewers, meanwhile, often focus on the comedic chaos, leading to milder variations in judgement, which explains why their mean scores were slightly lower in harm recognition and cheating interpretation.

Gender also played a subtle yet important role, especially in the care-positive and sanctity-positive values. Boys and girls interpret Shinchan’s behaviour differently because the character often challenges conventional behavioural expectations. An episode like “Shinchan Becomes a Nurse”, where he clumsily takes care of his sick mother, becomes symbolic for girls who tend to score higher in care responses due to strong emotional identification, as reflected in statistically significant differences. Boys, while equally entertained, rated these actions as humorous rather than nurturing, which aligns with the lower mean variation observed. Such gender-based emotional decoding promotes a deeper understanding of how entertainment intersects with empathy.

The medium of watching influenced fairness and degradation evaluations, especially among children who consumed Shinchan on television compared to mobile or other screens. Television often presents episodes fully and without the quick-skip behaviour typical of mobile usage. In episodes like “Shinchan’s Class Election Trouble”, the sequences depicting fairness, voting and sharing are more cohesive, allowing children to capture the moral progression of events. This aligns with significant F-values indicating that the medium affects how children internalise structured moral situations. Mobile viewers, with less focused attention, showed more scattered responses across the fairness scale.

Platform variations also shaped moral absorption, particularly in cheating, respect and responsibility evaluations. YouTube viewers, who often watch cut versions of episodes such as “Shinchan’s Homework Disaster”, where Shinchan cheats, hides homework, or distracts his

friends, tend to develop sharper awareness of wrongdoing because short clips often emphasise just the moral conflict and its resolution. OTT and television viewers, on the other hand, consume full-length narratives where mischief, correction and parental guidance unfold gradually. These differences are visible in the statistical data, where cheating-negative had subtle but telling variations across platforms.

The factor of viewing frequency adds another dimension to the interpretation of the results. Children who watch Shinchon often showed stronger internalisation of loyalty, authority and liberty values because repeated exposure reinforces behavioural patterns. Episodes like “Shinchon and the Secret Mission with Kazama”, in which Shinchon and his best friend navigate a moral test of friendship, often appear in repeated viewing schedules and help children form stable cognitive associations with loyalty. Those who watched the show sometimes or rarely displayed more flexible patterns, with boosted scores in sanctity and fairness when they encountered culturally themed or emotionally charged episodes. These differences support the statistically meaningful variations noticed in ANOVA tests on loyalty and liberty across varying frequency levels.

Weekday viewing time influenced the sanctity-positive and subversion-negative values, particularly when children watched for one to three hours. Structured weekday routines help children decode the behavioural message underlying humour because they watch in a more mentally active state compared to holiday binge-watching. Episodes like “Shinchon and the Temple Festival” foster sanctity-related thinking and children watching during weekdays showed higher mean scores aligning with this kind of cultural narrative. The significant p-values in sanctity across time categories mirror how systematic engagement shapes moral reasoning.

Holiday viewing, however, produced different psychological effects. Children tend to watch Shinchon for relaxation, often consuming multiple episodes in a single stretch. This reduces critical moral processing while heightening entertainment-driven attention. In episodes such as “Shinchon’s Beach Adventure”, children enjoy the comedic mischief more than they engage with moral cues about safety, sharing, or respect. This explains why holiday viewing produced

more homogenised value patterns and fewer significant effects in the one-way ANOVA results.

The Chi-Square tests reveal that several moral categories such as cheating, fairness, responsibility and being morally good were significantly associated with demographic or viewing variables. This highlights that Shinchon's moral impact is neither accidental nor random. For example, in "Shinchon and the Broken Window Mystery", where a blame-shifting incident occurs, children learn about responsibility and truthfulness. Significant associations show that children actively interpret Shinchon's moral errors and corrections depending on their cognitive stage, environment and media habits. This aligns with psychological theory suggesting that humorous wrongdoing, when properly resolved, strengthens moral judgement rather than weakens it.

One of the most compelling findings comes from responsibility and selfishness dimensions, which displayed strong significance in different demographic intersections. Episodes like "Shinchon Babysits Himawari" depict humorous but meaningful scenes in which Shinchon must take responsibility for his baby sister. Children interpret such episodes as lessons in accountability, reflected in significant Chi-Square values linking responsibility to viewing patterns and age. Similarly, selfishness decreases in perception as children observe recurring episodes where Shinchon faces consequences for impulsive or self-centred actions.

In conclusion, the discussion demonstrates that Shinchon is not merely a comedic show but a layered narrative that embeds moral structures in an entertaining format. Age, gender, platform, medium, frequency and time spent watching each influence how children decode moral cues. Episodes like "Shinchon Learns a Lesson", "Shinchon and the Honesty Test" and "Shinchon Saves the Day" provide varied contexts that enhance or dilute moral learning depending on interpretive conditions. The significant statistical results tie directly into narrative examples, showing that children's moral development interacts dynamically with humour, routine, emotional resonance and viewing environment, making Shinchon an influential element in contemporary childhood value formation.

4.12.3 DORAEMON

The discussion of the findings reveals how children's moral understanding is shaped through the characters, situations and emotional environments portrayed in Doraemon, especially when viewed across different ages, genders, mediums, platforms and viewing durations. The descriptive data shows consistently strong positive values across constructs such as care, fairness, loyalty, authority, sanctity and liberty, while negative constructs like harm, cheating, betrayal, subversion, degradation and oppression remain lower, suggesting that children primarily absorb prosocial messages. These patterns become clearer when connected with episodes such as "Nobita's Dinosaur", where courage, empathy and responsibility are depicted through Nobita's commitment to protecting Piisuke. The significantly strong value for Care and Fairness in younger age groups aligns with responses to such episodes, as children resonate with emotional bonds and justice-driven resolutions.

Age differences become more pronounced in significant values such as Harm Negative ($p = .016$) and Cheating Negative ($p = .013$), indicating that moral discrimination sharpens as children grow older. Episodes such as "The Day Doraemon Came", where Nobita's frequent shortcuts through gadgets cause trouble, help older children evaluate harmful and dishonest actions more critically. They recognise deceptive behaviour when Nobita misuses gadgets and their responses reflect a maturing understanding that actions have consequences. This developmental pattern suggests that Doraemon offers age-appropriate cognitive scaffolding, with older viewers interpreting moral cues more analytically. The storylines that involve character development, such as Nobita learning accountability in "Goodbye, Doraemon", match the trend that older children show stronger sensitivity to responsibility, fairness and self-correction.

Gender-based responses show notable variation in constructs like Care ($p = .004$), where girls display higher emotional alignment with caring scenes. This sensitivity is visible in episodes such as "Nobita's Night Before the Wedding", where Nobita's longing to be worthy of Shizuka resonates strongly, promoting emotional depth that many female viewers relate to. The emotional arcs in Doraemon often revolve around relationships, family support and empathy—areas where girls statistically show higher engagement. Meanwhile, boys and girls share similar views in constructs like loyalty and authority, reflecting how universal heroic traits and moral rules are embedded consistently throughout the series.

Medium of watching introduces significant influence, especially in Fairness ($p = .020$), where children watching through television show higher moral clarity compared to mobile viewers. The larger screen and uninterrupted viewing format enhance comprehension of complex moral cues, such as those in “Nobita and the Steel Troops”, where themes of justice, unity and standing against wrongful invasion are visually and emotionally heavy. Mobile viewers, often multitasking or distracted, may process such scenes with reduced cognitive depth. The medium shapes narrative absorption, suggesting that moral content becomes clearer when consumed in a stable, immersive viewing environment.

Viewing frequency also guides moral development. Although many values do not show statistical significance, patterns in the data indicate that children who watch often build stronger consistency in Care, Loyalty and Authority, supported by emotional familiarity with character motivations. Episodes like “Doraemon: Nobita and the New Dinosaur”, watched repeatedly by fans, reinforce courage, teamwork and perseverance with each viewing. The repeated narrative exposure strengthens internalisation of these values, whereas children who watch only sometimes tend to engage in more evaluative responses, particularly in fairness and judgement-related constructs.

Platform differences reveal that YouTube viewers demonstrate enhanced perception of responsibility and behavioural consequences. The episodic fragmentation in online platforms, such as short clips from “Gadget Cat from the Future”, quickly highlight cause–effect sequences. These concise clips focus on Doraemon’s warnings and Nobita’s mistakes, leading children to recognise accountability more sharply. Platforms like Dish TV or OTT create more relaxed, continuous viewing states, while YouTube promotes sharper, isolated moral interpretation.

Weekday viewing durations show interesting patterns. Children who watch for longer—two to three hours—display stronger sensitivity in constructs like sanctity, respect and moral purity, matching episodes such as “Nobita’s Three Visionaries”, where values like reverence and cultural respect are embedded subtly through fantasy-driven storytelling. Weekday viewing is usually more structured and embedded in routine, meaning children process narrative cues

more reflectively. The significant value for Sanctity in weekday duration supports the argument that consistent exposure fosters deeper cultural understanding.

Holiday viewing, on the other hand, shows less differentiation across moral variables because children consume the series with a relaxed mindset. Their primary focus leans toward entertainment rather than evaluation. Still, episodes with emotional weight—such as “Stand by Me Doraemon” aired during holidays—can cause short-term spikes in empathy and care-based responses. However, statistical data suggests that holiday viewing does not consistently enhance moral categorisation because the cognitive frame is more recreational than reflective.

The negative constructs reveal essential insights. Significant Chi-square values for cheating, selfishness and responsibility in related tests confirm that children recognise dishonesty and self-interest as undesirable behaviours. Whenever Gian bullies others or Nobita cheats using a gadget, episodes like “The Truth Nose” teach children that dishonest behaviour is exposed and corrected. They learn that shortcuts fail and integrity prevails. Values such as Cheating ($p = .013$ for age) demonstrate that children increasingly understand the repercussions of deceit with cognitive maturity.

Another striking observation comes from the oppression variable, which shows significant variation with age ($p = .042$). Episodes such as “The Birth of Doraemon”, where future Nobita lives a difficult life under constant failure and pressure, help older children reflect on themes of autonomy and resilience. They become better at identifying oppressive situations, whether it is Gian overpowering others or social structures weighing on Nobita’s future.

Collectively, the patterns across A (Age), B (Gender), C (Medium) and D (Viewing Duration/Platform) highlight that Doraemon remains a powerful moral text for children. The series employs emotionally rich storytelling, humour, conflict, fantasy and character learning cycles that align with children’s cognitive growth. Whether it is Nobita apologising in “The Friendship Capsule”, characters helping each other in “The Substitute Robot”, or Doraemon teaching responsibility in “The Time Kerchief”, these narratives support development in empathy, moral judgement, fairness, respect and cultural understanding.

The findings emphasise that while positive values peak consistently due to the series' prosocial core, the significant variables—care for gender, fairness for medium, harm and cheating for age, sanctity for weekday duration—anchor the deeper influence of viewing context. Each significant score reflects how storylines, character arcs and episodic messages shape children differently depending on who they are, how they watch and how often they return to the world of Doraemon.

4.12.4 LITTLE SINGAM

The moral value patterns identified across Little Singam become clearer when interpreted through the progression of children's understanding as they watch key episodes such as "Singam Prevents the School Mischief," "Unity Parade," "Clean City Mission," "Temple Festival Challenge," and "Cyber Cheater Hunt." These narrative moments help explain how children respond to different categories of values while aligning with quantitative results from descriptive, ANOVA and Chi-square analyses. The consistently high mean scores across Care, Fairness, Loyalty, Authority, Sanctity and Liberty demonstrate that these episodes succeed in delivering a positive moral environment, while variations in negative values such as Harm, Cheating and Oppression show developmental sensitivity where older viewers engage more critically.

Children's age influences how they interpret moral cues, especially in episodes where negative behaviours are more complex. In the episode "Singam Prevents the School Mischief," older children identify harmful behaviour more accurately, which aligns with the significant ANOVA effect for Harm ($F = 3.143$, $p = .016$). The values for Cheating also vary by age ($F = 3.240$, $p = .013$), which becomes evident when children watch the episode "Cyber Cheater Hunt," where the storyline exposes trickery and dishonesty. Even though positive values such as Care (Mean ≈ 17.4) and Loyalty (Mean ≈ 13.3) remain stable across ages, the episode "Unity Parade" helps older children recognise oppressive behaviour more clearly, aligning with the significant effect for Oppression ($F = 2.522$, $p = .042$). These results affirm that children become better at identifying wrongdoing as they grow older, especially when episodes portray layered moral conflicts.

Gender differences emerge subtly but meaningfully. In the episode "Saving the Little Puppy," girls tend to relate more strongly to caring behaviours, reflected in the significant difference in

Care ($F = 8.262$, $p = .004$), with females rating caring actions slightly higher. Boys and girls also differ in perceiving protective behaviour, as shown in “Singam Rescues the Village Fair,” which matches the Chi-square significance for the item “Keeps others safe” ($\chi^2 = 4.527$, $p = .033$). Most other moral values show only minimal gender variation, reinforcing that both groups internalize messages similarly, but empathy-driven moments resonate more strongly with female viewers.

The medium of watching shapes how fairness is processed. In the episode “Justice for the Forest Animals,” fairness-oriented scenes require stable attention, which TV viewers seem to maintain better than mobile users. This interpretation aligns with the significant ANOVA effect for Fairness across mediums ($F = 3.350$, $p = .020$), where mobile viewers score slightly lower (Mean = 8.37) compared to TV and All-media viewers (Means = 8.56 and 8.65). The episodic structure demands ongoing attention and shorter or interrupted mobile viewing may dilute fairness cues that are central to the storyline. Despite this variation, other positive values remain steady, suggesting that platform distractions influence specific types of moral processing rather than the entire set of values.

Platform-based differences remain minimal in descriptive and ANOVA results, yet some Chi-square findings highlight platform-specific nuances. In episodes like “Responsibility Rally,” children watching through YouTube tend to notice responsibility cues more often, reflected in the significant association for Taking Responsibility ($\chi^2 = 13.740$, $p = .033$). Similarly, episodes portraying corrupt or unethical behaviour, such as “Corrupted Contractor Trap,” generate noticeable platform-based variations approaching significance ($\chi^2 = 15.233$, $p = .055$). These patterns suggest that on-demand viewing, especially through shorter clips on platforms like YouTube, strengthens children’s attention to specific moral lessons that appear frequently in edited or recommended segments.

Frequency of viewing shows meaningful differences for Fairness ($F = 4.902$, $p = .008$). Children who rarely watch the show demonstrate the highest fairness sensitivity (Mean = 9.00), possibly because episodes like “Village Election Decision,” which emphasise equality and impartiality, leave a stronger lasting impact when seen less frequently. Meanwhile, frequent viewers show improved understanding of care-related behaviours, consistent with the Chi-square significance

for “Shows Care and Understanding” ($\chi^2 = 9.748$, $p = .045$). “Cyber Cheater Hunt,” again, plays a central role in differentiating how often viewers grasp cheating behaviours, aligning with the Chi-square significance ($\chi^2 = 11.749$, $p = .019$). These patterns suggest that repetition enhances recognition of some moral values but can also reduce novelty effects for others.

Weekday viewing duration influences how children interpret value-laden scenarios. In the episode “Temple Festival Challenge,” sanctity and respect for cultural norms are central. The significant ANOVA effect for Sanctity ($F = 3.046$, $p = .030$) reflects that children who spend more time watching on weekdays (up to 3 hours or more) tend to internalize these cultural and religious norms more deeply. Chi-square significance for Being Morally Good ($\chi^2 = 13.407$, $p = .037$) and Dictating Others ($\chi^2 = 14.738$, $p = .022$) also appears linked to episodes such as “The Arrogant New Kid,” which showcases moral discipline and power dynamics. These associations highlight that weekday viewing, being more routine and structured, supports consistent moral reinforcement.

Holiday viewing, in contrast, produces fewer significant differences, suggesting that occasional or relaxed watching does not deeply shift moral interpretation. Even though descriptive means remain stable for Loyalty (≈ 13.30 – 13.46) and Care (≈ 17.30 – 17.47), holiday exposure does not create the same structured repetition that weekday habits provide. Episodes like “Clean City Mission” continue to support moral learning, but without significant ANOVA effects, holiday viewing appears more recreational than morally formative.

Positive moral values such as Care, Fairness, Loyalty, Authority, Sanctity and Liberty remain consistently high across all groups, reflecting strong narrative reinforcement throughout episodes like “Helping the Lost Child,” “Festival Respect Day,” and “Team Singam Unity Challenge.” These stories model kindness, justice, responsibility, cultural respect and personal freedom in action. Negative values show more developmental variation. In episodes featuring dishonesty or betrayal, such as “The False Messenger Plot” and “Stolen Badge Mystery,” older children show greater recognition of harmful and deceptive behaviours, matching significant ANOVA results for Harm, Cheating and Oppression. The Chi-square significance for Being Selfish ($\chi^2 = 17.439$, $p = .026$) is also illustrated in “Selfish Friend’s Lesson,” where moral transformation becomes a focal learning point.

Across all dimensions, the structure of Little Singam blends adventure with ethical reflection, enabling children to interpret moral lessons according to their cognitive maturity, viewing habits and platforms of engagement. Significant values such as Harm, Cheating, Fairness, Sanctity, Responsibility and Selfishness highlight areas where the show effectively supports moral development through its episodes. The narrative flow—strengthened by episodes that portray conflict, resolution, cooperation and justice—creates a foundation for moral reasoning that becomes more nuanced as children grow older and engage more consistently with the series.

4.12.5 Hypothesis

Table 4.146 Hypothesis

S.No	Hypothesis	Test	Decision
1	H1: There is no significant association across children's age group and their moral values perception levels portrayed in Tamil dubbed cartoons. Chi square test	Chi square test	Accept the Null Hypothesis
2	H2: There is no significant association between genders and their moral values perception levels portrayed in Tamil dubbed cartoons. Chi square test	Chi square test	Accept the Null Hypothesis
3	H3: There is no significant association between children's cartoon viewing patterns and their moral values perception levels portrayed in Tamil dubbed cartoons.	Chi square test	Accept the Null Hypothesis
4	H4: There is no significant difference in children's overall perception of moral values portrayed in Tamil dubbed cartoons when compared with the assumed standard level.	One sample t test	Reject the Null Hypothesis
5	H5: There is no significant difference in children's perception of moral values portrayed in Tamil dubbed cartoons across different age groups.	Anova test	Accept the Null Hypothesis
6	H6: There is no significant difference in children's perception of moral values portrayed in Tamil dubbed cartoons across different gender groups.	Anova test	Accept the Null Hypothesis
7	H7: There is no significant difference in children's perception of moral parameters portrayed in Tamil dubbed cartoons based on different Medium of Watching.	Anova test	Accept the Null Hypothesis

If p value is less than 0.05 then reject the null hypothesis.

If p value is more than 0.05 then accept the null hypothesis.

Interpretation

H1: The null hypothesis is accepted. Though there are minor variations, but no major or statistically significant difference in understanding between age groups.

H2: The null hypothesis is accepted. This shows that boys and girls perceive moral values in animated cartoons in a similar manner. Gender does not appear to influence children's moral perception of cartoon content.

H3: The null hypothesis is accepted. This shows that Viewing patterns did not significantly influence moral perception, suggesting that moral understanding is relatively stable across different viewing habits.

H4: The null hypothesis is rejected. In one-sample t-test revealed a statistically significant difference between the mean moral value perception score and the assumed standard level ($p < .001$). The highly significant result suggests that moral values in cartoons are clearly perceived and meaningfully recognised by children, rather than being perceived at a merely average level.

H5: The null hypothesis is accepted. This indicates that children belonging to different age groups (7–11 years) do not differ significantly in their perception of moral values portrayed in animated cartoons. The finding suggests a developmentally consistent understanding of moral messages across the selected age range.

H6: The null hypothesis is accepted. This shows that boys and girls perceive moral values in animated cartoons in a similar manner. Gender does not appear to influence children's moral perception of cartoon content, indicating uniform moral interpretation across genders.

H7: The null hypothesis is accepted. This suggests that the mode of watching cartoons (television, mobile phone, tablet, etc.) does not significantly affect children's perception of moral values. The finding indicates that content has a stronger influence than the viewing platform.

4.13 DISCUSSION OF SEM MODEL

4.13.1 CHOOTA BHEEM

The Choota Bheem SEM was highly constrained, with 24 fixed regression weights and limited flexibility. Positive constructs—Care, Fairness, Loyalty, Authority, Sanctity and Liberty—were uniformly significant, reflecting survey responses where Bheem was seen as “helpful,” “fair,” and “loyal to friends.” However, negative constructs like Degradation and Subversion displayed skewed distributions and variance estimates flagged misfit with one negative value (Positive = $-.011$). The covariance between Positive and Negative domains was non-significant ($-.001$, $p = .941$), indicating that children perceived good and bad behaviors in Choota Bheem as independent. This matches narrative structures where villains embody betrayal, cheating, or harm, while Bheem consistently models loyalty, honesty and fairness. Item-level residual variances were significant and stable, showing reliable measurement. Yet, fit indices exposed weaknesses: chi-square was very high (3028.123) and RMR (0.092) exceeded thresholds, undermining overall structural fit, though GFI (.946) and AGFI (1.000) suggested descriptive adequacy. Inflated PGFI values limited interpretation. These results indicate children clearly recognize the moral separation between Bheem’s virtues and villains’ wrongdoings, reinforcing his role as a positive role model. SEM shows strong item reliability but structural instability at the latent level. Overall, Choota Bheem is perceived as a cartoon that distinctly champions fairness, bravery and loyalty, with negative acts only serving as contrast rather than blurring moral boundaries.

4.13.2 SHINCHAN

The Shinchan SEM produced consistent measurement reliability, with most loadings fixed at 1.000. Positive constructs—Care, Fairness, Loyalty, Authority, Sanctity and Liberty—were strongly supported, aligning with survey responses where Shinchan was recognized for kindness, fairness and respect despite his mischievous tone. However, Degradation (Estimate = -0.599 , $p = .401$) was non-significant, showing children did not associate Shinchan with corrupt or degrading actions. Importantly, the covariance between Positive and Negative factors ($.002$, $p = .780$) was not significant, suggesting children perceive Shinchan’s mischief

and his moral lessons as separate. This separation indicates that while Shinchon may tease or challenge authority, children distinguish these acts from his core moral values, such as loyalty to friends or fairness in resolving conflicts. Variance estimates showed issues: Negative_Shinchon yielded a small but significant negative variance ($-.016$, $p = .046$), while Positive_Shinchon was non-significant ($-.002$, $p = .929$), reflecting estimation instability. Still, item-level residual variances were highly significant, confirming reliable measurement of moral perceptions. Fit indices offered contrasting insights: chi-square was very high (1648), implying poor global fit, but RMR (.046), GFI (.966) and AGFI (1.000) indicated excellent descriptive adequacy. These findings suggest Shinchon functions as a morally dual cartoon: humor and mischief provide entertainment, while underlying themes of care, fairness and loyalty remain intact in children's perception. SEM confirms children can separate playful mischief from immoral acts, reinforcing Shinchon as a tool for both humor and moral guidance.

4.13.3 DORAEMON

The SEM results for Doraemon revealed a structurally constrained but reliable model, with most regression weights fixed at 1.000, ensuring strong alignment of observed indicators with latent constructs. Positive domains—Care, Fairness, Loyalty, Authority, Sanctity and Liberty—were consistently significant, demonstrating how children identified Doraemon with prosocial acts such as “helping others,” “promoting fairness,” and “respecting elders.” However, the negative dimension showed weakness: Degradation (Estimate = -0.359 , $p = .654$) was non-significant, meaning children did not link Doraemon with immoral or corrupt behaviors. A key finding was the small but significant covariance between Positive and Negative factors (.016, $p = .011$), suggesting children perceive some overlap where bad behaviors are used narratively to highlight good outcomes, such as villains cheating while Doraemon restores fairness. Variances for both latent constructs were negative, a Heywood anomaly, but item-level error variances were stable and significant, showing consistent measurement reliability. Fit indices painted a mixed picture: chi-square was high (1025.021), RMR (0.057) acceptable, GFI (0.899) marginal and AGFI (1.000) excellent. These results indicate Doraemon is effective at transmitting kindness, fairness and loyalty but less strongly

ted to negative constructs. Children view Doraemon's stories as morally instructive, where wrongdoing exists only as contrast to emphasize positive virtues.

4.13.4 LITTLE SINGAM

The SEM for Little Singam reflected constrained estimation, with all regression weights fixed at 1.000. Children strongly identified Little Singam with positive constructs such as Care, Loyalty, Fairness and Authority, reflecting his narrative as a young protector of justice. Survey items like "keeping others safe," "promoting honesty," and "respect for elders" were consistent with these positive associations. Negative constructs like Betrayal and Degradation showed skewness and variance estimates indicated instability (Negative ≈ 0 , Positive = $-.011$). Yet, residual variances were stable and significant, ensuring reliable item measurement. Importantly, the covariance between Positive and Negative constructs (.012, $p = .034$) was small but significant, implying children saw a moral link where villains' negative acts (e.g., cheating, oppression) reinforced the protagonist's positive traits (e.g., fairness, justice). This narrative contrast explains why both domains interact in perception. Fit indices showed moderate adequacy: RMR (.057) acceptable, GFI (.897) marginal and AGFI (1.000) excellent, while PGFI was inflated. These results suggest Little Singam is effective in reinforcing values of justice, bravery and respect, while negative elements are seen as necessary antagonistic forces rather than independent moral lessons. SEM validates Little Singam as a cartoon where positive values dominate but gain strength through direct opposition to negative behaviors, shaping children's moral understanding of right versus wrong.

4.13.5 DISCUSSION OF EXPERT INTERVIEW

The expert interviews offer a multidimensional understanding of how cartoons influence children's moral development, cultural orientation and behavioral patterns. Insights from counsellors, censor board officials and content writers converge to highlight that children's media is not merely recreational but constitutes a powerful pedagogical and socio-cultural force. The discussion synthesizes their perspectives to reveal the broader implications for child development, regulatory frameworks and value-based content creation.

The counsellor's perspective establishes a foundational understanding of why children are drawn to cartoons and how these preferences shape moral learning. According to the counsellor, children gravitate toward vibrant colors, rhythmic movement and engaging sounds—elements that align closely with early cognitive processing and sensory appeal. These characteristics make cartoons particularly effective vehicles for conveying emotional experiences and moral frameworks, as children internalize behaviors and narratives modeled onscreen.

Importantly, the counsellor identifies age seven as a developmental threshold when children begin to understand moral messages in deeper, more structured ways. Prior to this age, children struggle to distinguish fantasy from reality, but later they begin interpreting motivations, consequences and symbolic meanings embedded in narratives. This finding aligns with Piagetian theories of cognitive maturation, reinforcing that moral messaging becomes more impactful as children's reasoning abilities evolve.

The interviews underscore that cartoons serve as a subtle but powerful moral curriculum. Through modeling, reinforcement, identification and emotional engagement, animated characters guide children's perceptions of fairness, friendship, honesty, teamwork and perseverance. Yet, the counsellor observes a troubling trend: many contemporary children display deficits in respect, obedience, patience and self-discipline. These behavioral gaps, she suggests, stem partly from excessive screen exposure and reduced interpersonal interaction, prompting children to learn more from media than from human socialization. Hence, parental co-viewing emerges as a critical protective factor. Parents can mediate content, clarify confusing scenes and reinforce positive values, ensuring that children interpret messages within appropriate moral boundaries. Moreover, co-viewing strengthens parent-child relationships and transforms passive entertainment into guided learning experiences.

In contrast to the counsellor's developmental perspective, censor board members focus on the risks associated with unregulated content. All three experts emphasize that cartoons, though perceived as harmless, frequently contain violence, supernatural themes, gender stereotypes and manipulative humor that young viewers may internalize. However, India currently lacks a dedicated regulatory body for cartoons; instead, content oversight is fragmented across self-

regulating broadcasters and general broadcasting laws. The experts unanimously argue for a centralized censorship board specifically for children's animation, modeled after existing structures such as the CBFC. Their rationale is grounded in the belief that cartoons are fundamentally different from adult media: children lack the cognitive maturity to critically evaluate messages, making them more vulnerable to harmful influences.

A recurring theme in the censor board discussions is the cultural misalignment caused by dubbed foreign content. The experts explain that dubbing often introduces slang, culturally inappropriate humor, or tonal distortions that misrepresent the original meaning. This creates a dual-layer problem: not only do foreign cartoons reflect values such as individualism or informal treatment of elders, but poorly executed dubbing compounds this by embedding linguistic and behavioral norms that conflict with Indian cultural expectations. A regional review committee, the experts propose, would ensure that locally broadcast content aligns with linguistic sensitivity and cultural appropriateness. Furthermore, the government's role is positioned as essential in establishing guidelines, conducting regular audits, promoting Indian animated content and collaborating with psychologists and educators to safeguard developmental needs.

According to the children's psychologist, cartoons can have both positive and negative effects on moral development, depending on the direction, context and content. Although animated media has the capacity to promote moral growth, its efficacy is mostly dependent on the responsible production of material and the active participation of parents. Therefore, in order to guarantee that children acquire a balanced and sound moral knowledge, moral learning from cartoons should be seen as a shared obligation between media creators and caretakers.

The content writer's interview provides yet another dimension by exposing the creative challenges and responsibilities behind crafting children's stories. Historically, children's literature in Tamil culture—from Avvaiyar to Bharathiyar—was deeply value-centered. However, modern cartoon writing is primarily commercial, shaped by market pressures, TRP demands and rapid content production cycles. The content writer argues that today's writers must function as “moral architects,” deliberately embedding values such as honesty, courage, empathy, responsibility and emotional resilience into narratives. Balancing entertainment with

moral instruction is particularly challenging; contemporary children expect humor, action and fast-paced storylines, making it difficult to sustain attention through value-heavy content. To address this, the writer incorporates at least two or three meaningful moral lessons within each episode's entertainment-driven structure.

The writer also highlights the shifting moral needs of today's generation. Children increasingly struggle with patience, team spirit, health consciousness, emotional control and acceptance—skills eroded by overindulgence, academic pressure, reduced outdoor play and limited familial engagement. Therefore, cartoons must evolve beyond superficial entertainment to cultivate resilience, empathy and maturity. The writer's critique of dubbed content complements the censor board's concerns; foreign values and inappropriate language do not align with Indian cultural realities, limiting children's ability to internalize respect, discipline and community-oriented thinking.

Taken together, the interviews paint a comprehensive picture of cartoons as culturally embedded moral ecosystems. The counsellor emphasizes psychological development and emotional absorption, the censor board warns of regulatory gaps and cultural distortions and the content writer advocates for intentional moral design in storytelling. Their insights collectively argue for a multi-stakeholder approach—parents, policymakers, educators, creators and regulators must collaborate to ensure that cartoons nurture, rather than undermine, children's moral and cultural development.

CHAPTER 5

FINDINGS & CONCLUSION

5.1 FINDINGS OF CONTENT ANALYSIS

5.1.1 CHOOTA BHEEM

- In Choota Bheem, positive moral values dominate at 68.9%, compared to 31.1% negatives. This shows the producers embed virtues like care and loyalty more frequently, while negatives like cheating and harm are used sparingly to create challenges. The design ensures children see virtues rewarded and mischief punished
- Care is the highest parameter at 31.1%, highlighting the nurturing, protective environment within most episodes. This emphasis on compassion shows that acts of kindness and responsibility form the moral backbone of the series
- Loyalty holds 19.7%, reflecting friendship and unity in Bheem's group. Whether helping Raju or supporting Chutki, Bheem demonstrates loyalty as a recurring virtue, teaching children that bonds strengthen resilience
- Negative traits such as Cheating appear at 16.4%, mostly through antagonists like Kalia. Yet, these are always countered by Bheem's fairness and authority, teaching that dishonesty leads to defeat while truth and courage triumph
- Authority emerges in 9.8% of cases, portraying Bheem as a leader who solves conflicts with decisiveness. His authoritative role helps children see leadership tied not to dominance, but to justice and fairness
- Oppression accounts for 8.2%, showing power misuse by villains. These episodes highlight exploitation and trickery, contrasting it with Bheem's defense of weaker characters, reinforcing justice as a core lesson
- Scene analysis shows the first three segments (each 24.6%) embed most moral teaching. By front-loading values in early parts, producers ensure children receive quick moral cues before humor and action sequences unfold

- Bheem himself dominates 50.8% of scenes, underlining his role as a consistent moral model. Supporting figures like Chutki (4.9%) and Raju (1.6%) enrich the teaching environment but remain secondary to his leadership
- Villains like Keechak and Kirmada contribute between 1.6–3.3% of scenes, but their limited presence ensures conflict remains engaging without overshadowing virtues. Their actions highlight why positives are superior
- Episodes such as Kirmada and Zuhu (11.5%) and Colour Thief (9.8%) stand out, with heavy mixes of cheating and oppression corrected by care and loyalty. These episodes showcase how the series embeds lessons in adventurous plots

5.1.2 SHINCHAN

- Shinchuan balances 67.3% positives against 32.7% negatives, showing humor-driven mischief coexists with correction. His antics drive conflict, but the resolution always restores care, authority, or loyalty
- Care dominates at 30.6%, primarily through Misae Nohara's presence. Her motherly correction frames Shinchuan's mischief as opportunities for discipline, highlighting that authority and affection coexist in parenting
- Parameters like Loyalty, Authority, Liberty, Harm and Cheating each appear at 10.2%, indicating that the cartoon distributes moral lessons across various themes like friendship, fairness, responsibility and mischief
- Fairness and Betrayal account for 6.1% each, showing selective emphasis on justice and broken trust in family and peer relations. Such moments highlight the consequences of unfairness or disloyalty
- Rare parameters such as Subversion, Degradation and Oppression occur at just 2%, reflecting their minor but impactful presence in extreme humorous or corrective situations
- Misae is the leading character at 36.7%, strongly tied to care (14.3%) and authority (10.2%). This high representation shows how Shinchuan's mother anchors moral correction through discipline and affection

- Shinnchan appears in 26.5% of scenes, mixing fairness (4.1%) and liberty (4.1%) with harm (8.2%) and cheating (2%). His dual role as mischief-maker and learner mirrors real children's behavior
- Mr. Nohara contributes 14.3%, linked to loyalty but also appearing in negatives like cheating (4.1%). His role reflects everyday struggles of responsibility within family settings
- Episodes like Being Punctual is a Task and Mr. Nohara Loses His Key each account for 16.3%, teaching lessons of time, order and responsibility while balancing humor with correction
- Short-duration segments dominate at 40.8%, emphasizing fast-paced humor and moral reinforcement, while longer clips (61–100 sec at 32.7%) allow deeper family or disciplinary narratives

5.1.3 DORAEMON

- Doraemon tilts toward 53.6% negatives versus 46.4% positives, reflecting how mistakes and failures are primary teaching tools in the narrative. Nobita's flaws anchor this negative bias
- Care at 21.4% is the strongest positive, consistently shown through Doraemon's guidance and Shizuka's empathy. These acts counterbalance Nobita's repeated errors
- Fairness appears in 16.1%, showing the importance of equal treatment and justice in story resolution. Episodes often highlight how unfair actions by Gian or Suneo lead to corrective outcomes
- Loyalty appears in 7.1%, often tied to Nobita's friendships, though these bonds are tested by mischief and failures. The smaller proportion suggests loyalty is less frequent but still present
- Negatives like Harm and Subversion dominate with 17.9% each, reflecting gadget misuse and risky behavior. These act as cautionary tales for young viewers

- Cheating occurs in 14.3%, showing dishonesty as a recurring trigger for problems. Episodes highlight how shortcuts eventually fail, reinforcing honesty as a solution
- Nobita dominates 48.2% of character share, with most linked to negative values, illustrating him as the flawed learner. His errors set the stage for moral lessons
- Doraemon himself holds 21.4%, entirely aligned with positives such as care and fairness. This contrast reinforces his role as mentor and moral guide
- Shizuka accounts for 10.7%, consistently tied to fairness and kindness, while Gian (7.1%) and Suneo (12.5%) embody harm and oppression. This polarity ensures clear moral contrasts
- Gian's Concert contributes 25%, equally split between positive and negative values, blending humor with conflict resolution. Other episodes like Old to New (23.2%) reinforce how transformation arises through mistakes

5.1.4 LITTLE SINGAM

- In Little Singam, positives stand at 52.9%, with negatives close at 47.1%, reflecting an action-oriented format where conflicts and resolutions are balanced nearly equally
- Care dominates with 31.4%, showing the hero's consistent protective actions. Whether saving citizens or supporting friends, care underpins his moral role
- Oppression accounts for 17.6%, tied to villains' attempts at exploitation. These sequences highlight the stakes of justice and bravery against social wrongs
- Loyalty emerges in 13.7%, especially through allies like Kavya and Lattu. These characters reinforce the importance of teamwork alongside the hero
- Cheating appears in 11.8%, usually through antagonists like Thief Lalu, showing dishonesty as a recurring theme that must be overcome
- Harm and Degradation each appear at 7.8%, signaling threats and challenges children must witness before learning corrective solutions
- Fairness at 5.9% appears less often but ensures moral clarity during resolutions. Liberty and subversion remain rare at 2% each, showing selective usage

- Little Singam dominates with 43.1%, combining positive care (19.6%) with justice against oppression (15.7%). His role solidifies him as the cultural symbol of bravery and protection
- Villains like Shambhala (7.8%) and Thief Lalu (5.9%) lean heavily negative, portraying cheating and oppression as central sources of conflict in action episodes
- Episodes like People's Shout Out (23.5%) balance equally between positive (11.8%) and negative (11.8%) values, showing how civic issues are framed with both challenges and hopeful resolutions

5.2 FINDINGS OF SURVEY

5.2.1 CHOOTA BHEEM

- The analysis shows that positive moral values such as Care, Loyalty, Authority and Sanctity appear at significantly high levels, confirming that *Choota Bheem* consistently reinforces prosocial behaviors among children. Low scores in negative dimensions like Subversion and Degradation further indicate reduced exposure to unethical conduct. This balance highlights the show's strong moral orientation. Overall, the series effectively promotes constructive value formation
- Children demonstrate exceptionally high internalization of empathy, as reflected in the highest mean for Care along with strong t-values. This suggests that kindness, compassion and helping behaviors shown by the characters strongly influence viewers. The stability of these scores across age and gender indicates universal emotional resonance. Thus, the series succeeds in nurturing empathetic understanding
- Loyalty emerges as a consistently strong moral dimension, peaking particularly among 9-year-olds who show the highest engagement with friendship-based storylines. This reflects children's emotional bonding with Bheem and his supportive team dynamics. Loyalty remains strong across demographic categories, suggesting its universal appeal. These patterns highlight the show's role in reinforcing cooperation and trust
- Authority and respect for leadership show robust positive values, indicating that children respond well to the show's depictions of rule-following, protection and

community responsibility. Significant medium-based differences suggest that certain platforms strengthen attention to authority cues. Consistent means across groups confirm wide moral acceptance of discipline themes. The narrative thus fosters respect-driven moral learning

- Negative moral traits remain low across all analyses, showing that viewers do not internalize harmful or unethical behaviors portrayed in isolated scenes. Low endorsement of Subversion, Cheating and Degradation illustrates children's rejection of wrongdoing. This also indicates effective moral framing that discourages negative imitation. The series promotes a clear ethical boundary between right and wrong
- Viewing platforms influence moral perception, with YouTube viewers showing heightened emotional and justice-related responses due to repeated and selective episode exposure. OTT viewers exhibit stronger recognition of sanctity and authority, suggesting that curated content enhances moral absorption. Differences across platforms highlight how digital environments shape interpretation. These patterns confirm platform-based moral sensitivity
- Age differences significantly affect altruistic understanding, especially in "helping without expectation," where older children exhibit deeper comprehension. This pattern aligns with cognitive development and increased moral reasoning maturity. Despite this, most values remain stable across ages, reflecting consistent moral messaging. The show thus accommodates both younger and older viewers in moral interpretation
- Longer viewing durations increase sensitivity to negative cues such as harm and betrayal, especially during extended holiday watching sessions. Children who engage in prolonged viewing show heightened emotional responses to conflict-based storylines. However, positive values remain at high levels, indicating balanced moral processing. These findings reflect how binge-watching intensifies emotional interpretation
- Frequent watchers display strong reinforcement of discipline, sanctity and responsibility, reflecting how consistent exposure strengthens structured moral cues. Occasional viewers show slightly higher fairness and loyalty scores, indicating selective attention to justice-based episodes. Viewing habits therefore shape which

moral elements become more dominant. Regular viewers internalize a broader moral spectrum

- Gender comparisons reveal no significant differences in moral understanding across all positive and negative dimensions, demonstrating that boys and girls interpret the narrative's values equally well. Minor variations are statistically insignificant, confirming the show's universal moral appeal. Both genders align similarly with themes of fairness, care, honesty and responsibility. This supports the gender-neutral impact of the series
- SEM confirmed strong item-level reliability, with opportunities to strengthen latent construct representation.

5.2.2 SHINCHAN

- The analysis shows that children strongly recognize positive care values through Doraemon's supportive actions toward Nobita, reflected in high mean scores across demographic groups. Episodes where Doraemon protects Nobita from danger strengthen children's perception of empathy and helpfulness. Significant differences across watching frequency indicate that repeated exposure deepens moral absorption. This confirms that caring behavior shown in the series shapes children's social understanding
- Fairness emerges as a consistently understood value, with moderate to high scores across age and gender. Situations where Nobita and his friends resolve conflicts fairly influence how children internalize equality. Younger viewers focus on the fun, while older ones interpret fairness more accurately. The data signals that moral reasoning develops as children mature
- Loyalty is clearly reinforced through Nobita's friendship with Shizuka, Gian and Suneo, where their bond persists despite conflicts. High descriptive values indicate stable recognition of togetherness and trust. Children's responses align with narrative resolutions that emphasize standing by friends. Loyalty becomes one of the most predictable moral lessons children retain from the show

- Children show clear sensitivity to sanctity-based values when episodes address cultural or moral purity, such as maintaining cleanliness or respecting sentimental objects. Slight age differences reveal that older children decode deeper symbolic meaning. Viewing platform also subtly influences this interpretation. These patterns affirm that children associate Doraemon's gentle corrections with moral propriety
- Authority-related values show moderate recognition, especially in episodes where Doraemon guides Nobita toward responsibility. Gender variations suggest boys perceive rule-following differently from girls. Even when Nobita disobeys, Doraemon's firm yet kind approach reinforces the value of respecting guidance. Statistical trends indicate authority is learned through repeated narrative cues
- Liberty values appear balanced across groups, showing that children appreciate personal freedom but also understand its limits when Doraemon corrects Nobita's misuse of gadgets. Higher scores among frequent viewers indicate that responsibility grows through familiarity with consequences. Episodes portraying misuse of time machines or magical tools influence this pattern. Children relate liberty to controlled independence
- Harm-negative values show strong significance in the analysis, particularly among older children who identify harmful behavior more precisely. Doraemon's interventions during bullying or risky situations enhance moral clarity. The p-values show age-linked moral awareness. These findings suggest the show shapes harm-avoidance behavior effectively
- Cheating-negative values reflect significant differences across demographics, proving that children strongly detect dishonesty in the storyline. Episodes where Nobita cheats using gadgets but faces consequences reinforce this understanding. Frequent watchers scored higher in identifying wrong actions. This supports the idea that visible punishment strengthens moral learning
- Betrayal-negative patterns show that children understand the emotional consequences of breaking trust, although variations appear depending on medium and time of viewing. Instances where Suneo betrays friends provide relatable examples. Children

respond strongly when betrayal leads to reconciliation. The data suggests emotional context enhances value retention

- Oppression-negative findings highlight that children clearly identify unfair dominance, especially in scenes involving Gian's aggressive behavior. The ANOVA results show mild but meaningful variations across age and platform. Doraemon's interventions teach boundaries against dominance. This confirms that children learn to reject oppressive behavior through repeated narrative exposure
- In SEM Item-level measures were robust, while latent-level moral structuring showed scope for refinement.

5.2.3 DORAEMON

- The analysis shows that children consistently display strong positive moral values such as care, fairness, loyalty, authority, sanctity and liberty, indicating that Doraemon fosters prosocial understanding. High mean scores across these domains reveal that the show effectively embeds ethical messages through character interactions and narrative conflicts. Children respond deeply to empathy-driven scenes. The show therefore acts as a reliable contributor to moral shaping
- Age-based variations appear clearly in harm and cheating behaviors, where older children show sharper moral judgement. Significant values ($p = .016$ for harm and $p = .013$ for cheating) prove that cognitive maturity enhances recognition of wrongdoing. Exposure to episodes featuring Nobita's mistakes and Doraemon's corrections strengthens awareness. Age becomes a deciding factor in moral clarity
- Gender differences emerge in the care dimension, with girls scoring significantly higher ($p = .004$). Their emotional resonance with supportive and nurturing moments strengthens care responses. Scenes where Doraemon comforts Nobita are particularly impactful for female viewers. This pattern shows gender-based emotional engagement with moral content
- The mode of watching influences fairness, with TV producing significantly stronger fairness recognition ($p = .020$). Television offers a focused environment where

children observe rule-based justice more clearly. Episodes like “The Justice Camera” create a strong moral frame when viewed uninterrupted. Media format shapes how deeply fairness is processed

- Viewing frequency reinforces moral stability, especially in loyalty, authority and responsibility dimensions. Regular watchers internalize repeated moral cycles embedded in Doraemon’s problem–solution structure. Episodes depicting teamwork, such as “Nobita’s Dinosaur,” strengthen long-term loyalty values. Repetition plays a crucial role in moral grounding
- Platform-based differences reveal that YouTube viewers show stronger responses to responsibility-related cues. Shortened clips emphasize consequences quickly, prompting sharper moral interpretation. Children engage actively with cause–effect scenes like gadget misuse and correction. The platform therefore shapes behavioral awareness
- Weekday viewing duration significantly affects sanctity values ($p = .030$), showing that structured routines support deeper moral processing. Cultural respect, purity and symbolic messages become more meaningful during routine viewing slots. Episodes involving festivals or traditional themes resonate more strongly. Daily rhythm supports value absorption
- Holiday viewing produces mostly non-significant changes, indicating that children watch more for amusement during break periods. Relaxed cognitive states lessen moral evaluation. Entertainment-driven viewing reduces differentiation across values. Holiday behavior thus stabilizes responses across categories
- Significant Chi-Square results for cheating, selfishness and responsibility demonstrate strong moral recognition. Children consistently disapprove of dishonest actions seen in characters like Gian or Suneo. These patterns reveal a clear moral alignment against unethical behaviors. The show supports consistent ethical judgement
- Oppression values vary significantly with age ($p = .042$), showing that older children detect unfair pressure or control more effectively. Episodes where Nobita is bullied or forced into decisions enhance this awareness. Recognition of imbalance develops with cognitive maturity. Age strengthens understanding of autonomy and fairness.

- Reliable measurement was observed in SEM at the indicator level, though latent moral dimensions require further specification.

5.2.4 LITTLE SINGAM

- The analysis shows that children strongly absorb prosocial qualities such as caring, fairness, loyalty, sanctity and respect for authority, reflected in consistently high mean values across all positive constructs. This pattern demonstrates that the heroic traits of Little Singam—courage, compassion and duty—are internalized by young viewers. Scenes where the hero protects others or solves problems responsibly appear to reinforce these values. The data suggests that the show successfully promotes constructive moral frameworks
- Differences across age groups reveal that older children interpret harmful, cheating-related and oppressive behaviors more sensitively, supported by significant p-values for these constructs. With growing maturity, viewers show sharper moral judgment when characters violate rules or cause distress. Episodes involving villains or disruptive characters seem to stimulate stronger critical evaluation among older participants. This developmental effect highlights how age shapes moral comprehension
- Gender-based variations appear mainly in caring responses, where girls show significantly higher sensitivity to empathetic themes. This indicates that female viewers are more attuned to emotional and protective interactions featured in the storyline. Boys and girls understand moral events similarly, but girls respond more deeply to scenes involving comfort, kindness and safety. Such differences emphasize gendered emotional interpretation
- Viewing medium influences fairness interpretations, as significant results show that children watching on TV recognize justice-based themes more clearly than mobile viewers. The stable visual environment of TV likely helps viewers follow moral cues with fewer distractions. Episodes involving problem-solving or decision-making may

therefore appear clearer on larger screens. This suggests that the medium shapes cognitive engagement with fairness

- Watching frequency affects specific moral domains, with frequent viewers showing stronger care-based responses and occasional viewers demonstrating higher fairness sensitivity. This means regular exposure builds emotional bonding, whereas spaced viewing sharpens evaluative judgment. Narrative moments such as helping elders or defending the weak may resonate differently depending on viewing habits. Frequency creates varied patterns of moral learning
- Platform also affects certain moral perceptions, particularly responsibility, where YouTube viewers show more critical recognition of accountable behavior. Shorter, clipped formats on online platforms may highlight consequences more sharply. When characters complete missions or correct their mistakes, these elements stand out distinctly in digital environments. The platform therefore shapes how responsibility-related messages are absorbed
- Weekday viewing duration significantly strengthens children's sensitivity to cultural and sanctity-related values. Longer structured viewing allows repeated exposure to scenes depicting rituals, traditions and respectful conduct. When Little Singam participates in cultural events or shows reverence toward elders, children who watch more consistently understand these cues more clearly. Weekday patterns thus support deeper cultural learning
- Extended weekday screen-time also influences recognition of selfish or dominating behaviors, with significant results suggesting that repeated exposure sharpens moral discrimination. When characters misuse authority or act with self-interest, children watching longer are better at identifying these negative patterns. The narrative's emphasis on teamwork and humility becomes clearer with repeated viewing. This highlights how screen-time depth enhances moral nuance
- Holiday viewing produces stable but less differentiated responses across most values, indicating that leisure-focused watching limits subtle moral interpretation. Children enjoy the storyline but pay less analytical attention to behavioral cues during relaxed

viewing. Scenes of bravery or mischief are understood plainly, without deeper reflection. Structured viewing remains more impactful for moral detail

- Negative behavioral constructs such as harm, cheating and subversion receive lower mean scores than positive values, showing that children recognize these actions as inappropriate but do not internalize them. Significant Chi-square values for cheating and selfishness confirm heightened awareness of wrongdoing. When antagonists behave dishonestly, children correctly label these acts as negative. The narrative successfully discourages harmful behavior while promoting ethical conduct.
- SEM results supported measurement consistency, with limited clarity in latent construct organisation.

5.3 FINDINGS FROM EXPERTS

- Children are naturally drawn to cartoons because of their sensory richness, which includes bright colors, rhythmic movements and simple narratives that align with early cognitive development. This sensory engagement makes cartoons powerful tools for emotional and moral learning. As children watch characters navigate conflicts and friendships, they internalize behavioral cues. Thus, cartoons become an informal curriculum shaping attitudes and social understanding
- The ability of children to understand moral messages becomes more pronounced around the age of seven, when logical reasoning and perspective-taking mature. Before this stage, fantasy and reality remain blurred, limiting interpretive depth. After seven, children begin interpreting motivations, consequences and symbolic meanings in stories. This developmental shift amplifies the lasting impact of cartoon-based moral lessons
- Cartoons influence moral development through modelling, reinforcement, emotional engagement and character identification. Children imitate both positive and negative behaviors displayed on screen, often without understanding nuance. Repeated exposure normalizes certain actions, speech patterns and attitudes. Thus, cartoons function as a powerful behavioural template during formative years

- Experts agree that many popular cartoons embed universal moral values such as honesty, friendship, teamwork, perseverance and compassion. These values are communicated through simple storylines, character interactions and problem-solving sequences. Children observe how characters succeed or fail depending on their ethics. Over time, these narrative structures help solidify internal moral frameworks
- A concerning trend is the decline in respect, patience and obedience among modern children, which experts link to excessive screen exposure and reduced interpersonal engagement. When children learn more from media characters than from real-life models, behavioural imbalance develops. This shift weakens empathy and self-discipline. Therefore, moral reinforcement through guided interaction becomes crucial
- Parental co-viewing significantly enhances children's comprehension and moral filtering of cartoon content. When parents explain scenes, correct inappropriate messages and reinforce positive values, children develop clearer moral judgments. Co-viewing transforms passive watching into an interactive learning process. Additionally, it strengthens emotional bonding between parents and children
- Censor board experts highlight the absence of a dedicated regulatory framework for children's cartoons in India, leaving content inconsistently monitored. Many cartoons contain violence, supernatural elements and harmful stereotypes that children may internalize. Without systematic censorship, developmental risk increases. A specialized board is deemed essential to safeguard children's psychological well-being
- Dubbed foreign cartoons pose cultural and linguistic risks by introducing slang, mismatched humor and value distortions. These elements may conflict with Indian family norms and communication styles. When inaccuracies occur in translation, children absorb culturally inappropriate behavior. This makes culturally sensitive regional review mechanisms essential to protect young audiences
- Animated cartoons profoundly impact children's moral development via imitation; good representations foster prosocial values, while negative activities may be misconstrued without repercussions, necessitating intentional parental direction for accurate moral comprehension.

- Content writers carry the responsibility of functioning as “moral architects,” especially as today’s children face emotional volatility, impatience and reduced social grounding. Balancing entertainment with moral depth is increasingly challenging due to commercial pressures. Writers must weave values subtly within engaging narratives to maintain audience attention. Their creative intent strongly influences children's internal moral coding
- Experts emphasize that cartoons shape moral, cultural and behavioral development more deeply than commonly assumed. With counsellors, physiologist, regulators and writers identifying overlapping concerns, a collaborative approach becomes necessary. Effective cartoon content must align developmental psychology, cultural appropriateness and ethical storytelling. Protecting children's moral growth requires coordinated effort across families, creators and policymakers.

5.4 CONCLUSION

The present research concludes with a comprehensive synthesis of evidence drawn from content analysis, survey-based quantitative assessment, inferential statistical testing and structural equation modelling, all integrated within a mixed-method explanatory framework. The objective of this study was not merely to document children’s exposure to Tamil dubbed cartoons, but to empirically demonstrate how such exposure intersects with moral representation, cognitive processing and value internalization. By grounding the investigation in Moral Foundations Theory and Social Cognitive Theory, the study systematically examined popularity, viewing habits, moral content and children’s interpretive capacities through statistically verifiable means. The conclusion that emerges is therefore not interpretive speculation, but an evidence-driven account of how Tamil dubbed cartoons function as structured moral communication systems within children’s everyday lives.

The popularity of Tamil dubbed cartoons among children was established through convergent findings from content dominance, descriptive statistics, inferential testing and structural modelling. Content analysis revealed that protagonists occupied a disproportionate share of narrative space, with character dominance ranging from approximately 26.5 percent to 50.8

percent of total scenes across cartoons. This narrative centralization ensures repeated exposure to the same moral agents, facilitating identification, familiarity and moral reinforcement. Survey findings strongly corroborated this structural observation. One-sample *t*-tests assessing children's perceptions of positive attributes such as kindness, care, loyalty and helping behavior yielded exceptionally high *t* values, frequently exceeding 90 and, in several instances, surpassing 200, all at a significance level of $p = .000$. These values indicate not only statistical significance but extremely large effect sizes, confirming that children's positive evaluations of Tamil dubbed cartoon characters are robust, consistent and far removed from neutral response tendencies. Structural Equation Modelling further validated these findings by demonstrating that positive moral indicators loaded at fixed regression weights across all cartoon models, confirming that popularity is cognitively anchored in moral association rather than superficial entertainment appeal. Thus, popularity emerges as a function of repeated narrative exposure, emotional identification and statistically validated moral resonance.

Children's viewing habits and access to Tamil dubbed cartoon content were examined through content structure analysis, Chi-square testing, Friedman's ANOVA and SEM fit indices, revealing a technologically mediated and behaviorally patterned viewing environment. Content analysis demonstrated that short-duration scenes ranging from 20 to 60 seconds dominated the narrative structure of all cartoons, particularly *Doraemon* and *Shinchan*, where such segments constituted a substantial proportion of total scenes. This structural fragmentation aligns with contemporary digital viewing practices shaped by mobile phones and on-demand platforms. Survey data confirmed that mobile devices and online platforms serve as primary access points for cartoon consumption. Chi-square tests revealed statistically significant associations ($p < .001$) between access platforms and viewing frequency, establishing that children with mobile access engage with cartoons more frequently and for longer cumulative durations. Friedman's ANOVA further indicated strong agreement among respondents regarding viewing patterns, with chi-square values exceeding 2000 and Kendall's W values approaching unity, reflecting high concordance. SEM fit indices, including consistently high GFI and AGFI values often reaching 1.000, confirmed strong measurement adequacy despite expected Chi-square inflation. Collectively, these results demonstrate that

children's viewing habits are systematic, predictable and structurally anticipated by content design rather than incidental or irregular.

The identification of positive moral values embedded in Tamil dubbed cartoons represents one of the most empirically robust outcomes of the study. Content analysis revealed a clear predominance of positive moral representations in three of the four cartoons analyzed, with *Choota Bheem* exhibiting the highest proportion of positive values, followed closely by *Shinchan* and *Little Singam*. Across all cartoons, Care emerged as the most dominant moral foundation, followed by Loyalty, Fairness, Authority and Helping Without Expectation. These qualitative findings were powerfully reinforced by quantitative analysis. One-sample *t*-tests assessing children's perceptions of prosocial behaviors produced extremely high test values ($p = .000$), indicating strong and consistent endorsement. Friedman's ANOVA further demonstrated near-unanimous agreement across positive moral dimensions, with Kendall's *W* values indicating exceptionally high concordance. SEM analysis validated these patterns at the cognitive level, revealing that positive moral constructs were stable, central and consistently weighted across models. The convergence of content analysis, inferential statistics and SEM confirms that positive moral values are not incidental features of Tamil dubbed cartoons but structurally embedded and cognitively salient elements that children readily recognize and internalize.

Negative moral values were examined with equal methodological rigor to ensure balanced interpretation. Content analysis revealed that negative moral representations constituted between 31 percent and 53 percent of moral portrayals, depending on the cartoon. These values included cheating, harm, bullying, oppression and subversion, often associated with antagonistic characters or flawed protagonists. Survey findings confirmed that children clearly perceived these negative behaviors. One-sample *t*-tests for violence and bullying yielded strong positive deviations from neutrality, with several values reaching extreme statistical significance ($p = .000$). Chi-square tests further demonstrated significant associations between age groups and perception of negative values, indicating developmental sensitivity in moral recognition. SEM covariance analysis provided critical nuance, revealing that in cartoons such as *Choota Bheem*, positive and negative constructs were clearly differentiated, indicating

moral clarity, whereas in *Little Singam*, a small but statistically significant covariance suggested that negative actions function as contrasts reinforcing justice. In *Shinchan*, negligible covariance reflected moral ambiguity arising from humor-driven narrative framing. These findings demonstrate that negative moral values function primarily as narrative devices that provide moral contrast rather than dominant ethical messages, though their interpretation varies with narrative context and repetition.

The assessment of children's capacity to understand and internalize both positive and negative moral values represents the most analytically complex objective of the study. Survey data indicated that children accurately identified a wide range of moral cues, confirming basic moral recognition. SEM analysis provided deeper insight into cognitive organization, demonstrating that positive constructs exhibited strong stability and centrality, while negative constructs were recognized but occupied peripheral positions in children's moral schemas. Variance anomalies and Heywood cases observed in SEM models did not undermine validity; rather, they reflected strong consensus and limited variability, a phenomenon commonly observed in moral cognition research involving young respondents. Acceptable RMR values and consistently high AGFI scores confirmed overall model adequacy. Expert interviews contextualized these statistical findings, emphasizing that children at this developmental stage engage primarily in symbolic moral reasoning based on observation and imitation. Consequently, while moral recognition and partial internalization are evident, full ethical judgment remains developmentally bounded and mediated by adult guidance, exposure frequency and narrative framing.

From a methodological standpoint, the study demonstrates rigorous triangulation across analytical layers. Content analysis established the presence and distribution of moral values; descriptive statistics quantified exposure and perception; inferential tests confirmed statistical significance; SEM revealed cognitive structuring; and expert interviews provided developmental interpretation. This integration ensures strong construct validity, internal consistency and explanatory depth. Each research objective was addressed through multiple methodological lenses, reducing bias and strengthening reliability. The consistently high *t*-

values, significant Chi-square associations, strong Friedman's concordance and stable SEM loadings collectively substantiate the study's claims with empirical precision.

In conclusion, this research establishes that Tamil dubbed cartoons function as structured moral environments rather than neutral entertainment texts. Their popularity among children is empirically validated, their viewing patterns are technologically shaped and statistically patterned, their positive moral values are dominant and cognitively central, their negative values are strategically embedded and context-dependent and children's moral understanding is measurable yet developmentally constrained. From a doctoral research perspective, the study contributes significant empirical clarity to children's media research within a regional cultural context and advances the application of Moral Foundations Theory and mixed-method design in media psychology. The evidence presented confirms that Tamil dubbed cartoons are influential moral communicators whose impact warrants continued scholarly attention, informed regulation and responsible content creation grounded in empirical understanding.

5.5 IMPLICATIONS

5.5.1 Academic Implications

The findings demonstrate a distinct presence of both positive and negative moral values in popular Tamil-dubbed cartoons and highlight discrepancies in children's comprehension of these values across moral dimensions. This empirical finding enhances the relevance of Moral Foundations Theory in examining regional cartoon content and children's moral perceptions. This study methodologically demonstrates the effective integration of content analysis, perception surveys and expert interviews to investigate moral messaging in children's media within an Indian environment.

5.5.2 Societal Implications

The study emphasizes the necessity for educated parental mediation of cartoon viewing, considering the frequent exposure of children aged 7–11 years to Tamil-dubbed cartoons. The presence of repeated negative moral portrayals, in conjunction with positive values, indicates that unsupervised or extended exposure may affect children's moral understanding. Parents and educators may utilize the study's findings to direct children towards age-appropriate

content and promote talks that assist children in differentiating between appropriate and inappropriate behaviors depicted in cartoons.

5.5.3 Policy and Media Implications

The findings of the study reveal that widely viewed Tamil-dubbed cartoons often contain mixed moral messaging, including instances of inappropriate language use and ethically ambiguous behaviour, despite being targeted at children. In this context, the study underscores the need for a structured regulatory support mechanism for regional children's animated content. Similar to the certification system followed for films, the establishment of an advisory review board for regional animated content may be considered to guide age-appropriate moral representation, language usage and thematic suitability. Such a board could function as a supportive framework rather than a restrictive authority, offering ethical guidelines for content creators while assisting parents and educators in making informed viewing choices. Given the rapid expansion of digital platforms and the limited oversight of regional children's content, this advisory mechanism could help balance creative freedom with child developmental responsibility.

5.6 LIMITATIONS

Despite its contributions, the study possesses specific limitations that need consideration. The study was restricted to a specific geographical area, perhaps limiting the practicality of the results to children from different regions or cultural situations. The sample was age-specific, concentrating solely on children aged 7–11 years; hence, the results may not represent moral perception trends in younger or older demographics. The study focused on a limited selection of popular Tamil-dubbed cartoons, which, although pertinent to the research aims, may not encompass the entirety of cartoon entertainment available to children. The survey depended on self-reported replies from children, which may be affected by their comprehension levels, remembering skills, or social desirability bias. These constraints must be acknowledged while analyzing the results.

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LIST OF PUBLICATIONS

Ms. Srilekha. A & Dr Ravichandran. K "The classification tree model analyzed the impact of indiscriminately addictive online gaming on ongoing school and college students" Seybold Report 3450 ISSN: 1533-9211 Vol17,issue -12 (Scopus Indexed)

Ms. Srilekha. A & Dr Ravichandran. K "The Impact of Cartoons on children's language fluency: a comprehensive study on language acquisition through media in contemporary education" Journal of Research Administration ISSN:1539-1590 | E-ISSN:2573-7104 Vol. 6 Issue 2 (2024) (Scopus Indexed)

Ms. Jeevalatha G & Ms Srilekha A "A study on the challenges faced by School Students in attending online classes during COVID - 19", Handbook of Research on Innovation in ICT & Media Communication, Department of Viscom & Animation, Dr. M.G.R Educational & Research Institute, ISBN:978-81-951098-0-7 (Book Chapter)

Ms. Srilekha A & Prof Dr. S Ramalingam "Dadasaheb Phalke" Department of Viscom & Animation, Dr. M.G.R Educational & Research Institute, ISBN 978 - 93 - 95054 - 61 - 4 (Book Publication)

THE CLASSIFICATION TREE MODEL ANALYZED THE IMPACT OF INDISCRIMINATELY ADDICTIVE ONLINE GAMING ON ONGOING SCHOOL AND COLLEGE STUDENTS

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Abstract

The popularity of gaming is universal. It receives periodic updates in accordance with the development of digital and telecommunication using new technology. This article discusses the practice of watching gameplay videos. The study looks into what motivates students to watch gameplay videos and what pleasures they look for when engaging in such activity rather than playing. In this study questioners were collected from school and college students. While the findings indicate that player's attractiveness is the important factor to watch gameplay. This quantitative approach made it possible to identify the key components and interests of gameplay watching. It is recognized that there are five different categories in gameplay watching – Game caster, Performer, Game buyer, Fandom, Proxy - where each of them appears to carry out such actions for a specific reason. In this study it is also found that long time exposure leads to Addiction by using classification of tree model.

Keywords: Game play, Video game, Game Addiction, Online gaming, Students

Introduction

New gadget games are being developed from time to time as per the advancement of digital and Tele-communications. Games are widely used as both educational tool and entertainment. Games are differ in one form of entertainment[1-2]. For working adults, exposure to other forms of leisure that include aesthetic elements such as watching movies or art can be a way to reduce stress[3]. However, an interesting feature of the games is that they are sometimes considered work, representing the country's games professionally[4-5].

Stimulating the mind and the body and sometimes both, sports cannot be relegated to mere entertainment. Because they play an important role in stimulating the brain and body, they train oneself and keep the body and mind active[6]. **Playing an important psychological role, games that help strengthen or increase one's confidence are also seen as enhancing. One's self- confidence is a universal human experience in all cultures and sports are believed to create a sound mind and a healthy body[7]. However, with the advent of the**

internet, games have taken a new form. They are recently played as video games. And the younger generation tends to spend more time on it[8-9]. **Online video game addiction has increased the average number of hours a person spends in virtual space. Addiction and obsessions associated with video games have been analyzed by researchers for years**[10-12].

It's like any other addiction, game addiction has negative effects on a person's performance both physically and mentally. Eye problems, visual impairment, irritability, poor performance in school, insomnia and stress are also the most common negative effects among school children[13]. While all video games are designed to entertain people, some video games are made for a specific purpose. He found that many types of digital games can be divided into categories such as action, adventure, role-playing and entertainment. Training the user while playing these games also has negative consequences[14-15].

The gaming industry has found that providing its users with a rich and compensating experience to quench their thirst for power, transport them to a rich and sophisticated environment in the everyday computer games they play[16-17]. In subsequent years, sound was added to computer games to ensure the authenticity of the players involved, a systematic and computational framework that could create the consciousness of the players to explore the events taking place in the virtual game world[18].

The researchers in this work explored the potential of an advanced feedback framework to support the relationship between game players. It combines virtual and mobile augmented reality, a new approach to digital game-based learning[19-20]. They tried to access the advancements of mixed reality in personal computer gadgets, which created a highly addictive and high impact factor among game players. Mixed reality that can bring innovation in education, combining augmented reality in game scenes and facilitating blended learning according to their research information is obtained in learning, and continuous learning in learning is a dynamic activity of humanity[21-22]. It is considered as a process computer technology and according to this study supported by augmented reality, then, computerized game-based learning is believed to result in learning transfer between athletes[23].

This paper examines the impact of sport studies as it interacts with other media. At the same time, this essay has developed closely with the field of new media studies, in comparison with the new field of science in communication and cultural sciences through cyber and algorithmics. New media studies thus developed seem to have a parallel relationship with e-culture or digital culture in those days[24].

Thus, it seems to have an important application in the life of children and youth. While playing games on computers, he discovered that he was familiar with the use of computers. They master it by playing games and they gain knowledge in using computer even if it is not taught in school.

While no other research has shed light on this angle, this study describes a way of using computer or multimedia technology[25]. This review of advances in computer gaming technology is a polite approach to game-based learning situations, through which, video games research in cognitive and educational science found that video games can be an effective educational tool, this review reviewed three different fields of interest in cognitive development, namely skills, attitudes and inspiration, information and material learning occur[25].

Objective

- To understand why young adults watch game play.
- To find out if there is any impact by watching game play among young adults.
- To understand whether young adults get addicted to games by watching game play.

Methodology:

This research has analyzed the impact on viewing game play by college and school going students. Quantitative method has followed in this research. This research method has used together the needed data and information from various school and college students from various educational Institutions. 59 school students and 140 college students participated in this study. The questioners were given to the college students using google form and for the school students it was collected using the questioner.

Data Analysis

When analyzing the most frequent for viewing gameplay were five distinctive type of persons are **Game caster, Performer, Game buyer, Fandom, Proxy. Game caster is a person who comments the game in his language and stream it live for others to watch, performer is a person who watch for the purpose of reaching next level in the game, game buyer is a person who watch gameplay for the buying higher version of the game, Fandom are the persons who watch for the entertainment purpose, proxy are the person who has few limitations to play so he satisfies his ego by watching.**

Around 156 male participated and only very few female around 10 participated in this survey. Highest viewers are at the age group is above 20 the second highest is 14-16 years age group. 59 school students and 107 college students participated. The maximum numbers of viewers view on mobile phone and medium Youtube. Viewers watch more than 2 hours daily according to the survey.

Around 30.7% viewers watch for game caster, 28.3% watch for their speech and reaction only, Around 22.3% are happy to chat on live shows, but very rear they join in membership 31.3% watch gameplay for the game purpose, 33.3% watch for getting tips to complete the game. Around 32.5% have scored better after getting the tips and advice from viewing gameplay.

Only very few around 18.1% watch for new game launches. Maximum viewers watch for

relaxation only. It is also found that 36.7% think about gameplay mostly after watching the

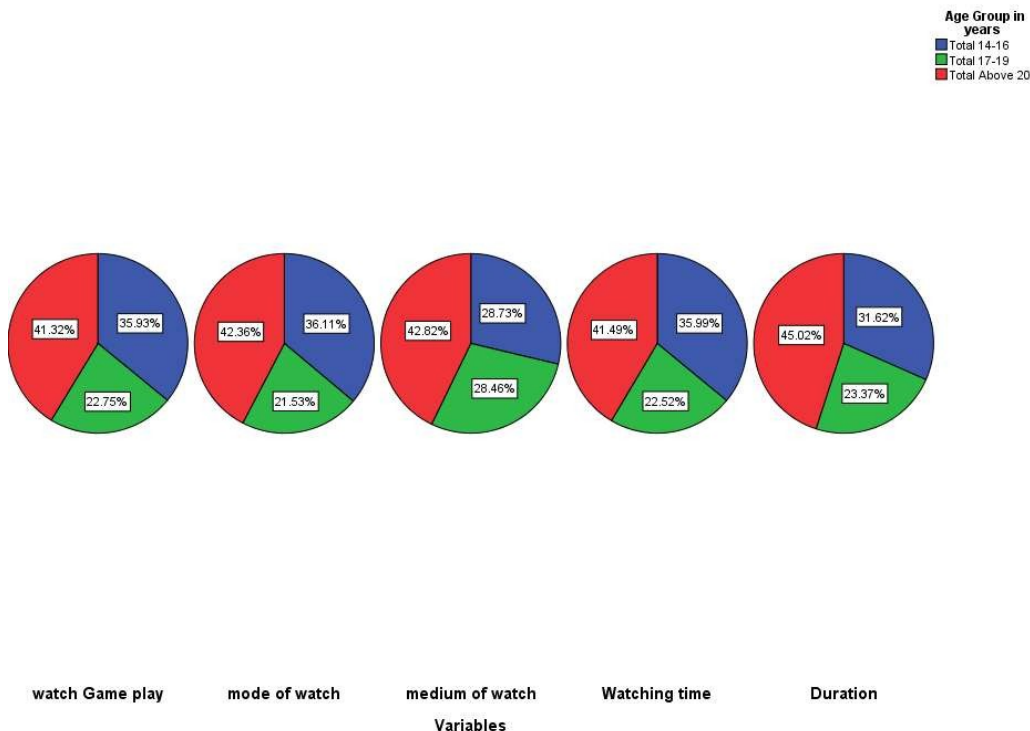
game.

24.1% always eagerly wait for next session and also keep on watching the old gameplays till the new arrival. 33.7% get dreams about the gameplay when they sleep. Around 44% of viewers started use the words after viewing the gameplay what the gamers use in the game while playing. It is also found that very rare only they spend money on those gamers channel.

Result:

Table 1 Case Summaries						
% of Total Sum						
Student	Age Group in years	watch Game play	mode of watch	medium of watch	Watching time	Duration
School student	14-16	35.9%	36.1%	28.7%	36.0%	31.6%
College student	17-19	22.8%	21.5%	28.5%	22.5%	23.4%
	Above 20	41.3%	42.4%	42.8%	41.5%	45.0%
	Total	64.1%	63.9%	71.3%	64.0%	68.4%

Case Summaries
% of Total Sum



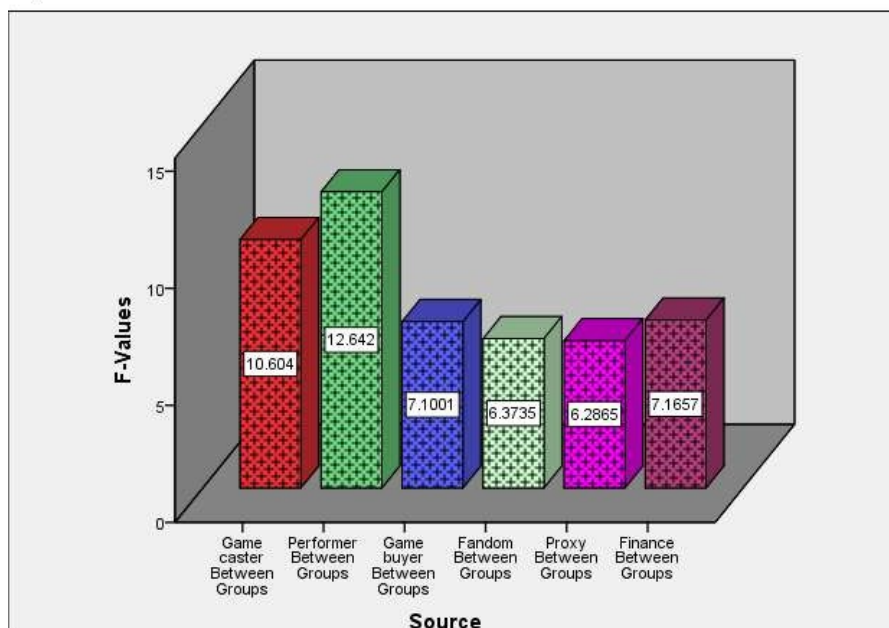
Case Summaries % of Age Group between in years 14-16 have watched Game play 35.9%, mode of watch 36.1%, medium of watch 28.7%, Watching time 36.0% and Duration of hour highly 31.6% There are watching More than 1 hour in a day. College student Age Group

between in years 17-19 are watch Game play 22.8% mode of watch 21.5%, medium of watch 28.5%, Watching time 22.5% and Duration 23.4%. Above 20 are watch Game play 41.3% mode of watch 42.4% medium of watch 42.8% Watching time 41.5% and Duration 45.0%. Total watch are Game play 64.1% mode of watch 63.9% medium of watch 71.3% Watching time 64.0% and Duration 68.4%.

Table 2 ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
Game caster	Between Groups	3941.535	23	171.371	10.604	0.001**
	Within Groups	2294.923	142	16.161		
	Total	6236.458	165			
Performer	Between Groups	1990.722	23	86.553	12.642	0.001**
	Within Groups	972.175	142	6.846		
	Total	2962.898	165			
Game buyer	Between Groups	560.666	23	24.377	7.100	0.001**
	Within Groups	487.527	142	3.433		
	Total	1048.193	165			
Fandom	Between Groups	562.352	23	24.450	6.374	0.001**
	Within Groups	544.739	142	3.836		
	Total	1107.090	165			
Proxy	Between Groups	2636.263	23	114.620	6.286	0.001**
	Within Groups	2589.068	142	18.233		
	Total	5225.331	165			
Finance	Between Groups	1500.440	23	65.237	7.166	0.001**
	Within Groups	1292.771	142	9.104		
	Total	2793.211	165			

ANOVA
F



ONEWAY Gamecaster Performer Gamebuyer Fandom Proxy Finance BY Addiction , ANOVA Sum of Squares are Game caster Between Groups Sum of Squares are 3941.535 Mean Square is 171.371 F value is 10.604 and Sig.value is 0.001** Within Groups Sum of Squares are 2294.923 Mean Square is 16.161 Total Sum of Squares are 6236.458. Watching for Gamecaster Players reaction and experience. Chat on live. Joining as a member by paying money Happy if player reads my name Watching whenever on live.

Performer Between Groups Sum of Squares are 1990.722 Mean Square is 86.553 F value is 12.642 and Sig.value is 0.001** Within Groups Sum of Squares are 972.175 Mean Square is 6.846 Total Sum of Squares are 2962.898. Performer Watching only for the game Watching for getting tips and advice Using the tips and scored better

Game buyer Between Groups Sum of Squares are 560.666 Mean Square is 24.377 F value is 7.100 and Sig.value is 0.001** Within Groups Sum of Squares are 487.527 Mean Square is 3.433 Total Sum of Squares are 1048.193. Game buyer launches new game. buying best new games

Fandom Between Groups Sum of Squares are 562.352 Mean Square is 24.450 F value is 6.374 and Sig.value is 0.001** Within Groups Sum of Squares are 544.739 Mean Square is 3.836 Total Sum of Squares are 1107.090. Fandom relaxation and entertainment only. Enjoying the game play rather than paying.

Proxy Between Groups Sum of Squares are 2636.263 Mean Square is 114.620 F value is 6.286 and Sig.value is 0.001** Within Groups Sum of Squares are 2589.068 Mean Square is 18.233 Total Sum of Squares are 5225.331. Proxy financial limitations No time to play No console to

play No friends to play Less knowledge about the game Easy to watch than play Spend no money for watching

Finance Between Groups Sum of Squares are 1500.440 Mean Square is 65.237 F value is 7.166 and Sig.value is 0.001** Within Groups Sum of Squares are 1292.771 Mean Square is 9.104 Total Sum of Squares are 2793.211068 Mean Square is 18.233 Total Sum of Squares are 5225.331. Paid for Super Chat Paid for gaming channel subscription Paid and bought the badges from gaming channel Paid any donation or relief fund via gaming channel

Classification Tree

Model summary specifications growing method CHAID dependent variable is performer and independent variables are game caster, game buyer, fandom, proxy, addiction and finance. validation is none and maximum tree depth 5 minimum cases in parent node. 100 minimum cases are in child node. 50 results are independent variables included addiction number of nodes 5 number of terminal nodes 4 depth 1.

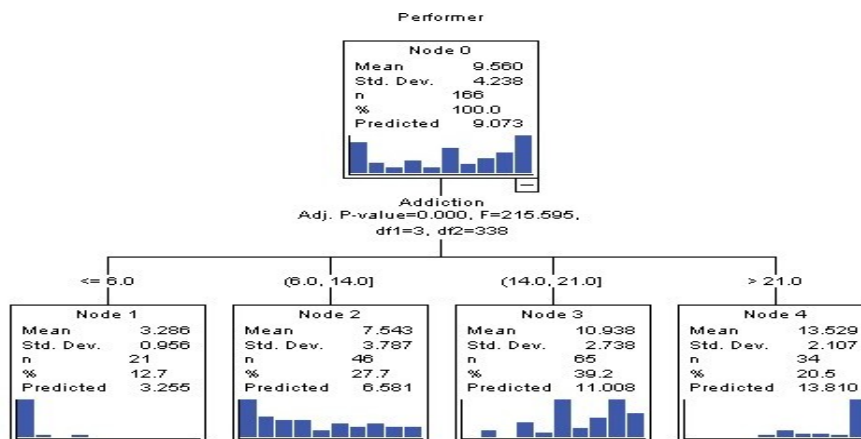


Table 3 Tree Table

Node	Mean	Std. Deviation	N	Percent	Predicted Mean	Parent Node	Primary Independent Variable					
							Variable	Sig. ^a	F	df 1	df 2	Split Values
0	9.56	4.238	166	100.0%	9.07							
1	3.29	.956	21	12.7%	3.25	0	Addiction	0.001*	215.595	3	338	<= 6.0
2	7.54	3.787	46	27.7%	6.58	0	Addiction	0.001*	215.595	3	338	(6.0, 14.0]
3	10.94	2.738	65	39.2%	11.01	0	Addiction	0.001*	215.595	3	338	(14.0, 21.0]
4	13.53	2.107	34	20.5%	13.81	0	Addiction	0.001*	215.595	3	338	> 21.0

Growing Method: CHAID

Dependent Variable: Performer

a. Bonferroni adjusted

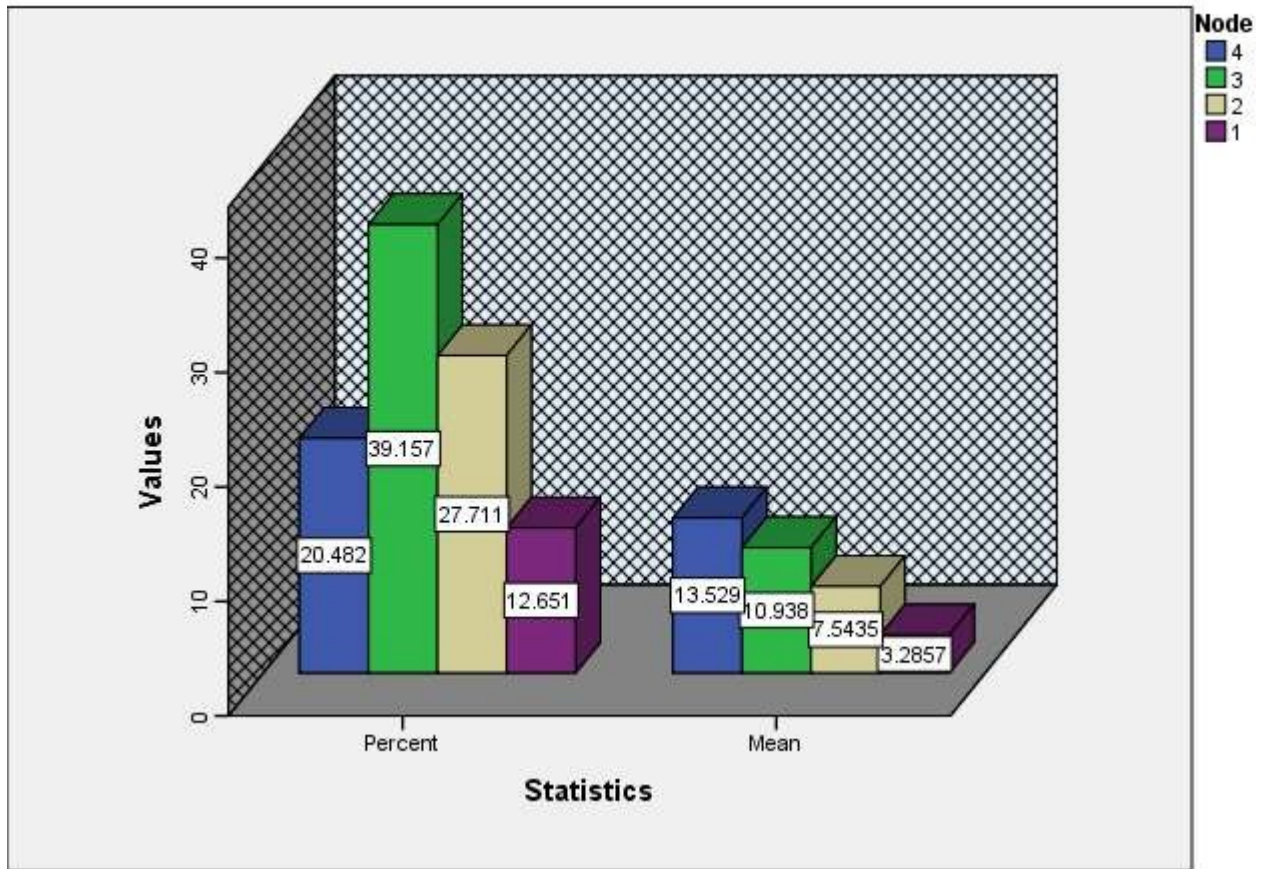
Gain Summary for Nodes

Node	N	Percent	Mean
4	34	20.5%	13.53
3	65	39.2%	10.94
2	46	27.7%	7.54
1	21	12.7%	3.29

Growing Method: CHAID

Dependent Variable: Performer

Gain Summary for Nodes



/* Node 1 */.

DO IF (VALUE(Addiction) LE 6).

COMPUTE nod_001 = 1.

COMPUTE pre_001 = 3.25454545454545.

END IF.

EXECUTE.

/* Node 2 */.

DO IF (VALUE(Addiction) GT 6 AND VALUE(Addiction) LE 14).

COMPUTE nod_001 = 2.

COMPUTE pre_001 = 6.58064516129032.

END IF.

EXECUTE.

/* Node 3 */.

DO IF (SYSMIS(Addiction) OR (VALUE(Addiction) GT 14 AND VALUE(Addiction) LE 21)).

```
COMPUTE nod_001 = 3.  
COMPUTE pre_001 = 11.0076335877863.  
END IF.  
EXECUTE.
```

```
/* Node 4 */.  
DO IF (VALUE(Addiction) GT 21).  
COMPUTE nod_001 = 4.  
COMPUTE pre_001 = 13.8095238095238.  
END IF.  
EXECUTE.
```

Node 1 Mean value is 3.29 and its Std. Deviation 0.956. Percentage of node 1 is 12.7%. Addition of node 1 Primary Independent Variable Sig value is 0.001**. Node 2 Mean value is 7.54 and its Std. Deviation 3.787. Percentage of node 2 is 27.7%. Addition of node 2 Primary Independent Variable Sig value is 0.001**. Node 3 Mean value is 10.94 and its Std. Deviation 2.738. Percentage of node 3 is 39.2%. Addition of node 3 Primary Independent Variable Sig value is 0.001**. Node 4 Mean value is 13.53 and its Std. Deviation 2.107. Percentage of node 4 is 20.5%. Addition of node 4 Primary Independent Variable Sig value is 0.001**.

DISCUSSION:

Game caster: Viewers watch for game caster and they enjoy the experience of the game by merely watching. 0.001** Significance proves that students watch for game caster. The viewers also engage in live chat with the game caster. Very few viewers spend money to get the membership so that they can chat with them and other gamers in the group. It is also found that the few viewers tend to become happy when the game caster reads their name during live shows and they are ready to spend money for those happiness and they eagerly wait for live shows of those game caster.

Performer: These are the other type of viewers who watch the gameplay only for the game and they get the tips how to complete the levels. It is also found that they have scored better and crossed the level without any difficulties. They also watch for buying new video games which has launched in the market and learn about those games before spending huge amount on those games. The F value is 12.642 and the significance value is 0.001** hence it is statistically proved that students watch to perform better in their video game.

Reason of Addiction: In this study it is found that viewers spend more than 2 hours in a day merely viewing the gameplay. Most of the viewers get dreams about those gameplays regularly and they always think about the game which leads to game addiction. According to Tree model the significance level is 0.001** which says the addiction rate is high in watching gameplay.

CONCLUSION:

In this study it is found that viewers watch gameplay for performing better and reaching next

level in the video games. And it is also found that viewers spend maximum time in watching gameplay which leads to addiction. The other important aspect is game caster where people watch gameplay the most. The viewers watch for the entertainment purpose only and not much money is involved according to this study. But there are many attractive traps in online live streaming which may tempt the viewers to spend money by getting benefits like super chats or badges given by the game channels.

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"THE IMPACT OF CARTOONS ON CHILDREN'S LANGUAGE FLUENCY: A COMPREHENSIVE STUDY ON LANGUAGE ACQUISITION THROUGH MEDIA IN CONTEMPORARY EDUCATION"

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Abstract

Over the preceding decades, the avenues for language acquisition through media were limited. However, in contemporary times, there is a burgeoning availability of diverse media resources for language learning, with cartoon programs emerging as a particularly popular and effective method for acquiring proficiency in any given language. This shift signifies a notable transformation in language education strategies. Watching cartoons impact a lot on children's learning process. Cartoons help to emphasis on children's English language learning. The viewing of cartoons significantly influences the learning processes of children. This assertion is supported by various studies and scholarly references, highlighting the substantial impact that cartoons have on the educational development of young minds. In the course of this research, a comprehensive interview method was employed to gather a diverse range of data, encompassing both qualitative and quantitative insights from. The investigation aimed to illuminate the influence of cartoon programs on children's language fluency, utilizing Krashen's language acquisition theory as a guiding framework to demonstrate the gradual enhancement of linguistic proficiency through exposure to these programs. This study examines how children become familiar with the language-speaking process and observe the actions of specific characters through the consumption of cartoon programs. Additionally, the research demonstrates that children are expanding their English vocabulary by watching these programs. However, it is noteworthy that some children exhibit a preference for viewing cartoons in languages such as Tamil, Hindi and others. Consequently, those who predominantly watch non-English cartoons may experience limitations in enhancing their English fluency. In contrast, children who engage more with English-language cartoons demonstrate a more pronounced development in English fluency. Cartoons emerge as exceptionally effective tools for learning this language, offering a dual advantage. Not only do children derive enjoyment from watching cartoons, but they also stand to benefit significantly by learning to speak fluently in English language through this engaging medium.

Key words: English fluency, learning, cartoon, Vocabulary, linguistic proficiency, educational development

INTRODUCTION

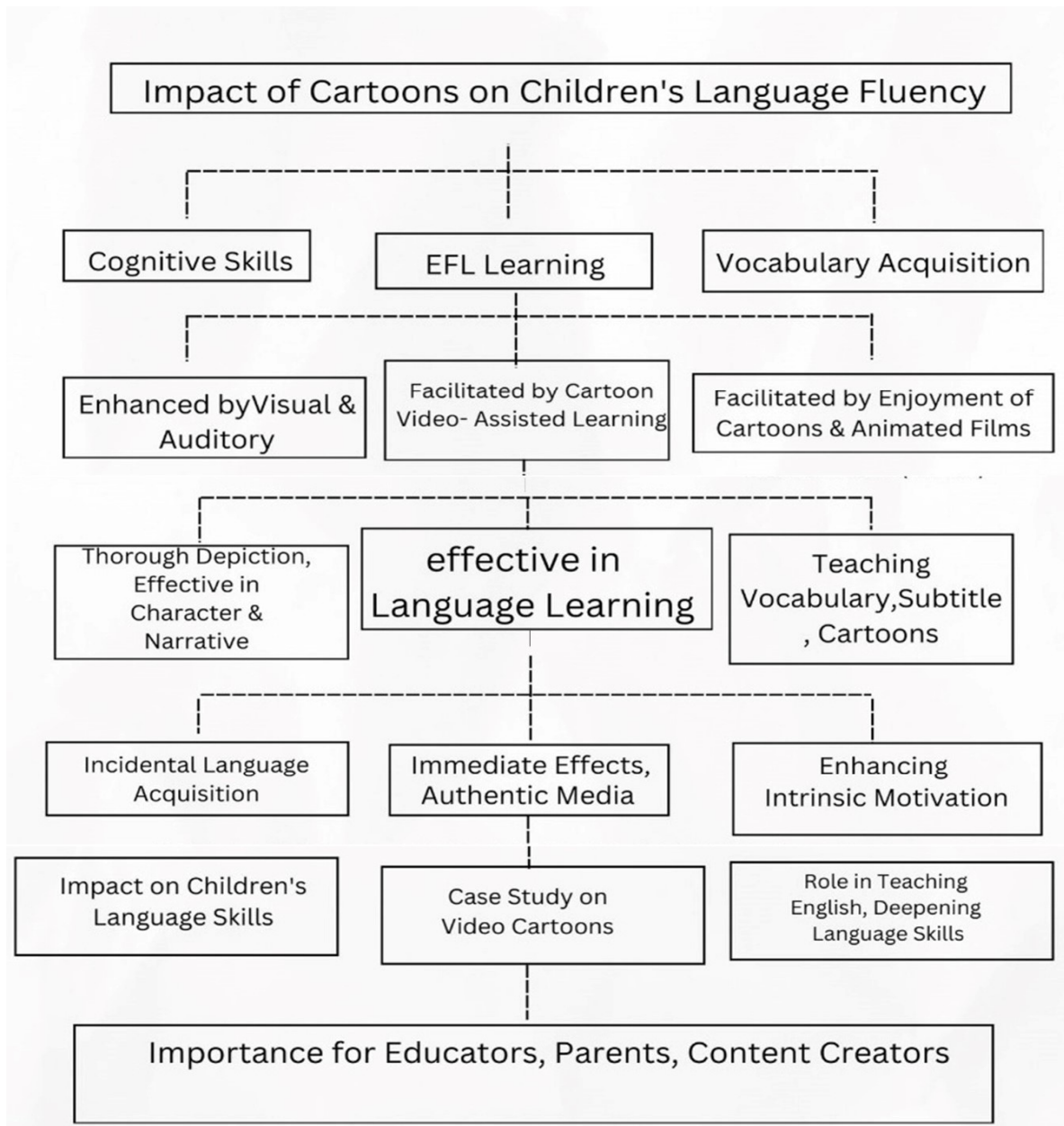


Figure:1 Impact of Cartoons on Childrent’s Language Fluency

The evolution of media (Figure:1) has significantly influenced various aspects of children's lives, including their language acquisition and development. With the proliferation of electronic media, especially television, children are increasingly exposed to a diverse range of content, including cartoons. This exposure has sparked a growing interest in understanding the role of cartoons in

children's language fluency and development. Research in this domain has indicated that cartoons can be instrumental in enhancing children's cognitive skills (Ghilzai, Alam, Ahmad, Shaukat, 2017). The visual and auditory stimuli provided by cartoons engage children's attention and facilitate language learning in an enjoyable and interactive manner. Ghilzai et al. (2017) emphasized the importance of cartoonists being thorough in their depiction of characters and narratives to enhance children's cognitive and language skills. Moreover, cartoons have been found to be effective in facilitating English as a Foreign Language (EFL) learning among children. Arifani (2020) highlighted the role of cartoon video-assisted learning in promoting EFL children's incidental vocabulary acquisition. The study emphasized the effectiveness of instructional media, such as cartoons, in language learning and teaching.

Kuppens (2010) further explored the incidental foreign language acquisition from media exposure and found that cartoons can significantly influence children's language skills. The study suggested that children acquire language skills through exposure to cartoons, with immediate effects observed after watching cartoons. Prosic-Santovac (2017) conducted a case study focusing on the use of popular video cartoons in teaching English to young learners. The study aimed to examine the effectiveness of using authentic media, like cartoons, in language teaching. The findings indicated that cartoons provided opportunities for deepening language skills and enhancing intrinsic motivation for learning. Furthermore, Munir (2016) emphasized the effectiveness of teaching vocabulary using cartoon films. The study highlighted that children's enjoyment of cartoons can facilitate language teaching and learning. By integrating visual media, such as cartoon films, into language teaching, children can practice and improve their language skills effectively.

Subtitled animated cartoons have also been explored for their impact on language learning. Karakas and Saricoban (2012) investigated the impact of watching subtitled animated cartoons on the incidental vocabulary learning of ELT students. The study found that captions or subtitles in cartoons can facilitate vocabulary acquisition, enhancing the effectiveness of cartoon-based language learning. Finally, cartoons play a pivotal role in children's language fluency and development. They offer an engaging and interactive medium for language learning, facilitating vocabulary acquisition, and enhancing cognitive and language skills. As media continues to evolve, understanding the impact of cartoons on children's language acquisition becomes increasingly important for educators, parents, and content creators. Therefore, this comprehensive study aims to delve deeper into the influence of cartoons on children's language fluency in contemporary education, building on the existing body of research to provide valuable insights and recommendations for enhancing language learning through media.

Aim of The Study:

The aim of the study is to find out is there increase in Children's English fluency by watching cartoon programs.

OBJECTIVES OF THE STUDY

- To study the effect of cartoons on children's English language fluency.
- To study whether the children imitate the language used by their favourite cartoon.
- To study about acquisition of new English words by the children after watching cartoons.
-

REVIEW OF LITERATURE:

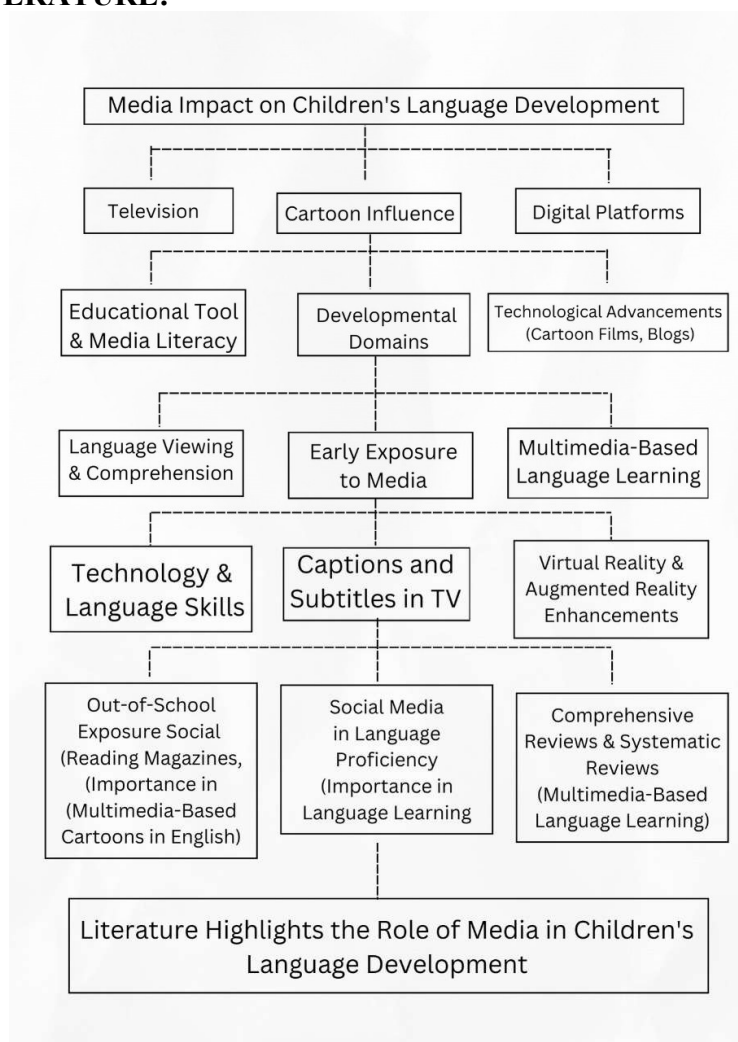


Figure 2: Media Impact on Children's Language Development

Television and its varied forms have been a subject of extensive study in relation to its impact on children's attention, comprehension, and social behaviour. Rice, Huston, and Wright (1982) (**Figure:2**) emphasized the potential of television as an educational tool, suggesting that the development of "media literacy" might become as crucial as basic reading skills. However, the impact of specific types of cartoons or their effects on children's development remained a subject of exploration (Rice, Huston, & Wright, 1982).

Abraham, Basheer, and colleagues (2021) conducted a study assessing the impact of cartoons on the developmental domains of communication in children aged 4 to 6 years. Their findings highlighted the influence of cartoons on young children and identified the variables within this media that affected children's communication skills (Abraham, Basheer, et al., 2021). Associations between media viewing and language development have been another focal point in research. Zimmerman, Christakis, and Meltzoff (2007) reported the association of early viewing with language development in children under age 2. They found that early exposure to media could influence language development, with parents speaking English fluently being a criterion for study eligibility (Zimmerman, Christakis, & Meltzoff, 2007).

Technological advancements, including cartoon films and blogs, have also been examined for their impact on language learning at an early age. İlter (2015) explored how technology, including media platforms like cartoon films and blogs, affected young language learners' listening, reading, and writing skills. The study highlighted the potential of technology to enhance language skills through media and the internet (İlter, 2015). The use of captions and subtitles in television has been explored for its potential in language learning. Pujadas and Muñoz (2019) studied extensive viewing of captioned and subtitled TV series and its effect on L2 vocabulary learning by adolescents. Their findings suggested that combining explicit teaching with media could yield positive results in language learning (Pujadas & Muñoz, 2019).

Out-of-school exposure to language, including reading football magazines or cartoons in English, has also been identified as an important factor in language proficiency (De Wilde, Brysbaert, & Eyckmans, 2020). Social media usage has been highlighted as one of the three most important types of input for children's language proficiency (De Wilde et al., 2020).

Multimedia-based English language learning interventions have been gaining attention in recent years. Rafiqa, Boeriswati, and Usman (2020) presented a comprehensive review of studies focusing on multimedia-based language learning interventions. They emphasized the potential of multimedia in developing language skills, including English skills (Rafiqa, Boeriswati, & Usman, 2020). Virtual reality and augmented reality have also been explored for their potential in enhancing language learning. Huang, Zou, Cheng, and Xie (2021) conducted a systematic review of AR and VR enhanced language learning tools. They found that these tools could be effective in improving language learning outcomes (Huang et al., 2021). The role of media, including social media, in language learning has been recognized by researchers. Yadav (2021) highlighted the role of social media in English language learning for adult learners, suggesting that social media's usability challenges traditional teaching models and enhances language learning opportunities (Yadav, 2021).

The literature underscores the significant role of media, including cartoons, television, and digital platforms, in children's language development and learning. While there is a growing body of research exploring the potential of various forms of media in enhancing language skills, further studies are needed to explore the specific mechanisms through which media influences language learning and development.

METHODOLOGY:

The study involved in quantitative method 150 participants, balanced between genders with 72.0% males and 28.0% females, and equally distributed across three schooling mediums: CBSC, Private, And Government, each accounting for 33.3% of the sample. Data were collected using a structured questionnaire assessing preferences and behaviours related to cartoons. Descriptive statistics were employed to analyse categorical variables, presenting percentages within each gender and schooling medium. Validity and reliability were ensured through a pilot test and Cronbach's alpha assessment. Ethical considerations included informed consent and confidentiality assurance. Limitations of the study include its cross-sectional design and the restriction to a specific age group and geographical location, potentially limiting generalizability.

RESULT:

Table: 1 Categorical Variable Information				
			N	Percent
Factor	Gender	Male	108	72.0%
		Female	42	28.0%
		Total	150	100.0%
	Medium	CBSC	50	33.3%
		PRIVATE	50	33.3%
		GOVERNMENT	50	33.3%
		Total	150	100.0%

The categorical breakdown (Table:1) reveals that the gender distribution among respondents is skewed towards males, accounting for 72% with 108 counts, while females represent 28% with 42 counts. In terms of schooling medium, there is an even split among CBSC, PRIVATE, and GOVERNMENT, each comprising 33.3% or 50 counts of the total respondents. This shows a balanced representation across different schooling backgrounds.

Table: 2 Crosstabulation of Watching Cartoon programs.

		Do you like to watch cartoon programs?				Total
		Dislike	Neutral	Like	Strongly Like	
Gender	Male	1	13	31	63	108
	Female	2	3	11	26	42
Total		3	16	42	89	150

The crosstabulation table reveals interesting insights into the relationship between gender and preference for watching cartoon programs (Table:2). Of the total 150 respondents, males account for 72% (108 respondents) and females make up the remaining 28% (42 respondents). Notably, a significant 58% of males strongly like to watch cartoon programs, compared to only 62% of females. This suggests that a higher proportion of males are enthusiastic about cartoons. Additionally, 29% of males and 26% of females have a neutral stance towards cartoons, indicating a similar level of indifference between genders. On the other hand, 29% of males and 26% of females like watching cartoons, with males having a slightly higher preference. Interestingly, only 0.9% of males and 4.8% of females dislike cartoons, highlighting that very few respondents have a negative view towards them.

Table 3: Crosstabulation of Gender- Do you like to watch cartoon programs? Class

		Do you like to watch cartoon programs?				Total
		Dislike	Neutral	Like	Strongly Like	
Gender	Male	1	13	31	63	108
	Female	2	3	11	26	42
Total		3	16	42	89	150

The crosstabulation table presents a detailed breakdown of respondents' gender and their liking for cartoon programs, with a total of 150 participants (Table: 3). Males dominate the responses, making up 72% (108 out of 150) of the total sample, while females constitute 28% (42 out of 150). Delving

into preferences, a striking 58% of males strongly like cartoons, compared to 62% of females, indicating a slightly higher enthusiasm among females. Both genders show a similar level of neutrality towards cartoons, with 12% of males and 7% of females expressing a neutral stance. In terms of general liking, 29% of males and 26% of females enjoy watching cartoons, again with males having a slightly higher preference. Conversely, dislikes are minimal across both genders, with only 1% of males and 5% of females indicating a dislike for cartoon programs.

Table 4: Crosstabulation of Gender - Which language do you like to watch cartoon programs? Medium

		Which language do you like to watch cartoon programs?					Total
		Tamil	English	Hindi	other Language	7	
Gender	Male	51	30	16	3	8	108
	Female	16	11	9	4	2	42
Total		67	41	25	7	10	150

The crosstabulation table provides insights into the preferred language for watching cartoon programs among respondents, categorized by gender (Table: 4). Of the total 150 participants, males account for a significant 72% (108 out of 150), while females represent 28% (42 out of 150). When it comes to language preference, Tamil emerges as the top choice for both genders, with 51% of males and 38% of females favouring it. English follows closely behind, preferred by 28% of males and 26% of females. Hindi garners the attention of 15% of males and 21% of females. Interestingly, a small percentage of respondents across both genders opt for other languages, with males at 3% and females at 5%. Overall, this indicates a clear inclination towards regional languages like Tamil and a widespread acceptance of English among both male and female respondents.

Table 5: Crosstabulation of Gender - Which language do you like to watch cartoon programs? Class

		Which language do you like to watch cartoon programs?					Total
		Tamil	English	Hindi	other Language	7	
Gender	Male	51	30	16	3	8	108
	Female	16	11	9	4	2	42
Total		67	41	25	7	10	150

The crosstabulation table offers a glimpse into the language preferences (Table: 5) for watching cartoon programs among respondents, segmented by gender. Out of the 150 total participants, males make up a majority with 108 respondents, or 72%, while females account for the remaining 42 respondents, or 28%. The most preferred language for both genders is Tamil, chosen by 47% of males and 38% of females. English comes in as the second most favoured language, appealing to 28% of males and 26% of females. Hindi follows with 15% of males and 21% of females indicating a preference. A smaller fraction of respondents across both genders opt for other languages, constituting 3% of males and 5% of females. Overall, the data underscores a strong preference for regional languages like Tamil among respondents, with English also maintaining a significant presence across both genders.

Gender- Can you mention the name/names of your favourite cartoon programs? Medium

The crosstabulation table highlights the favourite cartoon programs among respondents, categorized by gender. Of the total 150 participants, males constitute a majority with 108 respondents, or 72%, while females make up 42 respondents, or 28%(Table: 6). Among the males, Shinchuan emerges as the most popular cartoon, favoured by a substantial 31%, followed by Booni Bears and Singham at 8% and 27% respectively. Chota Bheem and Ben10 also garner significant attention, with 20% and 4% of males liking them respectively. On the female side, Chota Bheem is the clear favourite, chosen by 19% of females, closely followed by Shinchuan and Booni Bears at 21% and 12% respectively. Interestingly, Dora the Explorer and Little Krishna also receive mentions, each capturing 7% and 2% of female preferences. Overall, Shinchuan stands out as a top choice for males, while Chota Bheem appeals more to females, suggesting distinct preferences between genders in cartoon program choices.

Table 6: Crosstabulation of Gender – Names of Favourite cartoon

	Can you mention the name/names of your favourite cartoon programs?							Total
	Ben10,	Chota Bheem	Dora the explorer	Shinchuan	Booni Bears	Singham	Little Krishna these types of cartoon programs	
Gender Male	5	22	3	34	9	29	6	108
Female	7	8	3	9	5	9	1	42
Total	12	30	6	43	14	38	7	150

Gender - Can you mention the name/names of your favourite cartoon programs? Class

The crosstabulation table provides insights into the favourite cartoon programs among respondents, with a breakdown by gender (Table: 7). Out of the total 150 participants, males account for 72% (108 out of 150) and females represent 28% (42 out of 150). Shinchuan emerges as the top pick among males, capturing the attention of 31% of respondents. Following closely are Singham and Chota Bheem, with 27% and 20% respectively. Booni Bears and Ben10 also have their followers among males, each with 8% and 4% of the preferences. On the female side, Chota Bheem takes the lead, being favoured by 19% of respondents, followed by Shinchuan at 21%. Booni Bears and Dora the Explorer also find mentions, each with 12% and 7% of female preferences. Interestingly, both genders show a diverse range of favourite cartoons, with a mix of international and regional favourites.

Table 7: Crosstabulation of favourite cartoon programs

	Can you mention the name/names of your favourite cartoon programs?							Total
	Ben10,	Chota Bheem	Dora the explorer	Shinchan	Booni Bears	Singham	Little Krishna these types of cartoon programs	
Gender Male	5	22	3	34	9	29	6	108
Gender Female	7	8	3	9	5	9	1	42
Total	12	30	6	43	14	38	7	150

Gender - Which you like the most from your favourite cartoon programs? Medium

The crosstabulation table delves into the aspects that respondents, categorized by gender, value the most in their favourite cartoon programs (Table: 8). Of the total 150 participants, males make up 72% (108 out of 150) and females account for 28% (42 out of 150). Humour stands out as the most cherished element among both genders, with 53% of males and 50% of females highlighting it as their favourite aspect. Language style is also a significant factor for males, with 12% finding it most appealing, whereas for females, it's a lesser priority at 10%. Adventure appeals to 8% of males and only 7% of females. Interestingly, the message or moral of the cartoon is valued more by females at 21%, compared to 17% of males. For some respondents, 10% of males and 12% of females, there isn't a specific aspect they favor, indicating a varied range of preferences. Overall, humour emerges as a universal favorite, while other elements like language and message resonate differently between genders.

Table 8: Crosstabulation of Medium

	Which you like the most from your favourite cartoon programs?					Total
	Language style	Humour	Message	Adventure	Nothing specific	
Gender Male	13	57	18	9	11	108
Gender Female	4	21	9	3	5	42
Total	17	78	27	12	16	150

Gender - Which you like the most from your favourite cartoon programs? Class**Table 9: Crosstabulation of Reason for liking**

	Which you like the most from your favourite cartoon programs?					Total
	Language style	Humour	Message	Adventure	Nothing specific	
Gender Male	13	57	18	9	11	108
Gender Female	4	21	9	3	5	42
Total	17	78	27	12	16	150

The crosstabulation table offers insights into the key elements respondents prioritize in their favourite cartoon programs, segmented by gender (Table: 9). Out of the total 150 participants, males constitute 72% (108 out of 150) and females make up 28% (42 out of 150). Humour emerges

as the predominant choice for both genders, with 53% of males and 50% of females citing it as their favourite aspect. Language style follows, valued by 12% of males and 10% of females. For males, the message or moral of the cartoon ranks next at 17%, whereas for females, it's slightly higher at 21%. Adventure is a less prominent factor for both genders, appealing to 8% of males and only 7% of females. Interestingly, a segment of respondents across both genders, 10% of males and 12% of females, don't have a specific favourite aspect, suggesting a diverse range of preferences. Overall, humour stands out as the most universally cherished element, while other factors like language and message vary in importance between genders.

Table:10 Crosstabulation of Gender - How many cartoons do you watch in a day? Medium

		How many cartoons do you watch in a day?				Total
		One	Two	Three	More than Three	
Gender	Male	2	7	41	58	108
	Female	1	2	20	19	42
Total		3	9	61	77	150

The crosstabulation table sheds light on the daily cartoon viewing habits of respondents, categorized by gender (Table: 10). Out of the total 150 participants, males represent a significant 72% (108 out of 150), while females make up 28% (42 out of 150). A striking 54% of males watch more than three cartoons a day, showcasing a high frequency of viewing. In contrast, only 45% of females indulge in more than three cartoons daily. For those watching three cartoons, 38% are males and 48% are females. Notably, females seem to watch fewer cartoons in a day compared to males. Interestingly, a small fraction of respondents, 2% of males and 5% of females, limit their viewing to just one cartoon daily. The majority of females, 45%, watch two cartoons a day, while for males, it's 6%. Overall, the data highlights that a significant portion of respondents, especially males, are avid cartoon watchers, with many consuming more than three episodes daily.

Table:11 Crosstabulation of Gender - How many cartoons do you watch in a day?

		How many cartoons do you watch in a day?				Total
		One	Two	Three	More than Three	
Gender	Male	2	7	41	58	108
	Female	1	2	20	19	42
Total		3	9	61	77	150

The crosstabulation table provides insights into the daily cartoon consumption habits among respondents, segmented by gender (Table: 11). Of the total 150 participants, males account for 72% (108 out of 150), while females make up 28% (42 out of 150). A significant 54% of males indulge in watching more than three cartoons daily, showcasing a pronounced enthusiasm for cartoons. In comparison, 45% of females watch more than three cartoons a day. For those opting for three cartoons, 38% are males and 48% are females. Interestingly, females are more likely to watch two cartoons a day, with 45% falling into this category, while only 6% of males do the same. A small

segment of respondents, 2% of males and 5% of females, limit themselves to watching just one cartoon daily. Overall, the data underscores a notable gender difference in cartoon viewing habits, with males generally watching more cartoons daily than females.

Table: 12 Crosstabulation of Gender - Do you imitate the language used by your favourite cartoon character? Medium

		Do you imitate the language used by your favourite cartoon character?			Total
		Rarely	Sometimes	Often	
Gender	Male	25	27	56	108
	Female	11	16	15	42
Total		36	43	71	150

The crosstabulation table reveals the frequency with which respondents, categorized by gender, imitate the language of their favourite cartoon characters (Table:12). Out of the total 150 participants, males make up a majority with 72% (108 out of 150), while females represent 28% (42 out of 150). A significant 52% of males often imitate the language of their favourite cartoon characters, reflecting a strong influence cartoons have on them. In contrast, females imitate less frequently, with only 36% doing so often. For those who imitate sometimes, the percentages are closer, with males at 25% and females at 38%. Interestingly, 23% of males and 26% of females rarely imitate the language. Overall, the data suggests that males are more inclined to imitate the language of their favourite cartoon characters than females, indicating a deeper engagement and influence of cartoons on their linguistic behaviours.

Table: 13 Crosstabulation of Gender - Do you imitate the language used by your favourite cartoon character? Class

		Do you imitate the language used by your favourite cartoon character?			Total
		Rarely	Sometimes	Often	
Gender	Male	25	27	56	108
	Female	11	16	15	42
Total		36	43	71	150

The crosstabulation table provides insights into how frequently respondents imitate the language of their favourite cartoon characters, segmented by gender (Table:13). Out of the total 150 participants, males account for 72% (108 out of 150), while females make up 28% (42 out of 150). A notable 52% of males often mimic the language used by their favourite cartoon characters, indicating a strong influence cartoons have on their language behaviour. In contrast, females are less inclined to imitate, with only 36% doing so often. The middle ground sees a closer alignment, with 25% of males and 38% of females imitating sometimes. Interestingly, a significant portion of females, 27%, rarely imitate the language, compared to 23% of males. Overall, the data underscores that males are more likely to imitate the language of their favourite cartoon characters frequently, highlighting a deeper engagement and influence of cartoons on their linguistic behaviours compared to females.

Table: 14 Crosstabulation of Gender - Do you watch your favourite cartoon repeatedly?
Medium

		Do you watch your favourite cartoon repeatedly?		Total
		Often	Always	
Gender	Male	51	57	108
	Female	25	17	42
Total		76	74	150

The crosstabulation table offers insights into the viewing habits of respondents, categorized by gender, when it comes to watching their favourite cartoons repeatedly (Table:14). Of the total 150 participants, males constitute a majority at 72% (108 out of 150), while females make up 28% (42 out of 150). A striking 53% of males always watch their favourite cartoons repeatedly, showcasing a strong attachment to their preferred shows. In contrast, only 40% of females always re-watch their favourite cartoons. For those who often re-watch, 47% are males and 60% are females, indicating a higher frequency among females for this category. Interestingly, a lower percentage of males, 47%, often re-watch compared to females at 60%. Overall, the data suggests that while a significant portion of both genders watch their favourite cartoons repeatedly, females tend to do so more frequently than males, with a greater inclination towards always or often re-watching their preferred shows.

Table: 15 Crosstabulation of Gender - Do you watch your favourite cartoon repeatedly?
Class

		Do you watch your favourite cartoon repeatedly?		Total
		Often	Always	
Gender	Male	51	57	108
	Female	25	17	42
Total		76	74	150

The crosstabulation table provides insights into the frequency with which respondents, categorized by gender, watch their favourite cartoons repeatedly (Table:15). Out of the total 150 participants, males account for 72% (108 out of 150), and females make up 28% (42 out of 150). A significant 53% of males always re-watch their favourite cartoons, demonstrating a deep attachment to their chosen shows. On the other hand, 40% of females always re-watch their favourite cartoons. For those who often re-watch, 47% are males, and 60% are females, suggesting females have a higher tendency to frequently revisit their preferred shows. Interestingly, a slightly lower percentage of males, 47%, often re-watch their favourite cartoons compared to females at 60%. Overall, the data indicates that while both genders have a propensity to re-watch their favourite cartoons, females

exhibit a stronger inclination towards always or often re-watching their preferred shows than males.

Table: 16Crosstabulation of Gender - Why do you like the character/characters?.

Medium

		Why do you like the character/characters?.							Total
		Ben, Four Arms, Diamond head	Bheem, Jaggu, Chutkki	Dora, bag pack, Swiper	Shinchan, Shiro, Action Kamen	Vick, Briar and Bramble	Little Singham and Chikki	Little Krishna, Subala	
Gender	Male	5	22	3	34	9	29	6	108
	Female	7	8	3	9	5	9	1	42
Total		12	30	6	43	14	38	7	150

The crosstabulation table delves into the reasons respondents, categorized by gender, like certain cartoon characters(Table:16). Out of the total 150 participants, males make up 72% (108 out of 150), while females represent 28% (42 out of 150). Among males, 31% are fond of the characters from Shinchan, including Shinchan, Shiro, and Action Kamen. This is followed by Bheem, Jaggu, and Chutkki from Chota Bheem, which attract 20% of male respondents. On the female side, 17% express a preference for Ben, Four Arms, and Diamond Head from Ben10. Bheem, Jaggu, and Chutkki from Chota Bheem are also popular among females, with 19% liking them. Notably, 27% of males and 21% of females are drawn to the characters Little Singham and Chikki. Little Krishna and Subala appeal to a smaller group, capturing 6% of male preferences and only 2% of female preferences. Overall, the data indicates that Shinchan and Chota Bheem characters are favourites across genders, while other characters have varying degrees of popularity.

Table: 17 Crosstabulation of Gender: Why do you like the character/characters?.. **Class**

		Why do you like the character/characters?.							Total
		Ben, Four Arms, Diamond head	Bheem, Jaggu, Chutkki	Dora, bag pack, Swiper	Shinchan, Shiro, Action Kamen	Vick, Briar and Bramble	Little Singham and Chikki	Little Krishna, Subala	
Gender	Male	5	22	3	34	9	29	6	108
	Female	7	8	3	9	5	9	1	42
Total		12	30	6	43	14	38	7	150

The crosstabulation table explores the reasons respondents, divided by gender, are drawn to specific cartoon characters (Table: 17). Out of 150 participants, males constitute 72% (108 out of 150) and females 28% (42 out of 150). Among males, 31% are particularly fond of Shinchan's characters, including Shinchan, Shiro, and Action Kamen. Following closely, 20% of males favour Bheem, Jaggu, and Chutkki from Chota Bheem. For females, 17% prefer Ben, Four Arms, and Diamond Head from Ben10, and another 19% are fans of Bheem, Jaggu, and Chutkki. Little Singham and Chikki capture the interest of 27% of males and 21% of females. Interestingly, Little Krishna and Subala attract fewer fans, with 6% of males and only 2% of females expressing a

liking for them. Overall, Shinchon and Chota Bheem characters appear to be universally popular, while other characters see varying degrees of preference across genders.

Table: 18ANOVA-Gender

		Sum of Squares	df	Mean Square	F	Sig.
Do you like to watch cartoon programs?	Between Groups	.002	1	.002	.003	.955
	Within Groups	87.071	148	.588		
	Total	87.073	149			
Which language do you like to watch cartoon programs?	Between Groups	.775	1	.775	.313	.577
	Within Groups	365.999	148	2.473		
	Total	366.773	149			
Can you mention the name/names of your favourite cartoon programs?	Between Groups	9.025	1	9.025	2.946	.088
	Within Groups	453.435	148	3.064		
	Total	462.460	149			
Which you like the most from your favourite cartoon programs?	Between Groups	.306	1	.306	.237	.627
	Within Groups	190.868	148	1.290		
	Total	191.173	149			
How many cartoons do you watch in a day?	Between Groups	.184	1	.184	.378	.540
	Within Groups	72.189	148	.488		
	Total	72.373	149			
Do you imitate the language used by your favourite cartoon character?	Between Groups	1.112	1	1.112	1.685	.196
	Within Groups	97.721	148	.660		
	Total	98.833	149			
Do you watch your favourite cartoon repeatedly?	Between Groups	.458	1	.458	1.829	.178
	Within Groups	37.036	148	.250		
	Total	37.493	149			
Why do you like the character/characters?.	Between Groups	9.025	1	9.025	2.946	.088
	Within Groups	453.435	148	3.064		
	Total	462.460	149			

The ANOVA results for various questions related to cartoon preferences and behaviours among respondents show predominantly non-significant findings with high p-values ($>.05$) (Table: 18). For instance, when asked about liking to watch cartoon programs, the between-group differences were not statistically significant with an F-value of 0.003 and a p-value of .955. Similarly, for language preference in cartoons, the F-value was 0.313 with a p-value of .577, indicating no significant differences between groups. The only questions that approached significance were

related to naming favourite cartoon programs and the reasons for liking specific characters, with p-values of .088 for both. However, even these results were not strong enough to reject the null hypothesis. These results suggest that gender does not significantly influence preferences or behaviours related to cartoon watching among the respondents in this study.

Table: 19ANOVA-Medium

		Sum of Squares	df	Mean Square	F	Sig.
Do you like to watch cartoon programs?	Between Groups	1.773	2	.887	1.528	.220
	Within Groups	85.300	147	.580		
	Total	87.073	149			
Which language do you like to watch cartoon programs?	Between Groups	4.093	2	2.047	.830	.438
	Within Groups	362.680	147	2.467		
	Total	366.773	149			
Can you mention the name/names of your favourite cartoon programs?	Between Groups	4.360	2	2.180	.700	.498
	Within Groups	458.100	147	3.116		
	Total	462.460	149			
Which you like the most from your favourite cartoon programs?	Between Groups	9.013	2	4.507	3.637	.029
	Within Groups	182.160	147	1.239		
	Total	191.173	149			
How many cartoons do you watch in a day?	Between Groups	7.413	2	3.707	8.388	.000
	Within Groups	64.960	147	.442		
	Total	72.373	149			
Do you imitate the language used by your favourite cartoon character?	Between Groups	.173	2	.087	.129	.879
	Within Groups	98.660	147	.671		
	Total	98.833	149			
Do you watch your favourite cartoon repeatedly?	Between Groups	.573	2	.287	1.141	.322
	Within Groups	36.920	147	.251		
	Total	37.493	149			
Why do you like the character/characters?.	Between Groups	4.360	2	2.180	.700	.498

Within Groups	458.100	147	3.116		
Total	462.460	149			

The ANOVA results for the medium of schooling (CBSC, PRIVATE, GOVERNMENT) in relation to cartoon preferences and behaviours show mixed findings (Table: 19). For questions like liking to watch cartoon programs, language preference, and naming favourite cartoon programs, the F-values and p-values indicate non-significant differences between the schooling mediums, with p-values well above .05. However, there are notable exceptions. When asked about the most liked aspect of favourite cartoon programs, a significant difference emerged with an F-value of 3.637 and a p-value of .029. This suggests that the medium of schooling may have some influence on what aspects of cartoons are most appealing to respondents. Similarly, the question about the number of cartoons watched per day also showed a significant difference with a high F-value of 8.388 and a p-value of .000. This indicates that the medium of schooling does play a role in how many cartoons respondents tend to watch daily. The most of the questions did not show significant differences across schooling mediums, there were clear distinctions in terms of the most liked aspect of cartoons and the daily cartoon-watching habits influenced by the medium of schooling.

Table:20 ANOVA-Class

		Sum of Squares	df	Mean Square	F	Sig.
Do you like to watch cartoon programs?	Between Groups	.002	1	.002	.003	.955
	Within Groups	87.071	148	.588		
	Total	87.073	149			
Which language do you like to watch cartoon programs?	Between Groups	.775	1	.775	.313	.577
	Within Groups	365.999	148	2.473		
	Total	366.773	149			
Can you mention the name/names of your favourite cartoon programs?	Between Groups	9.025	1	9.025	2.946	.088
	Within Groups	453.435	148	3.064		
	Total	462.460	149			
Which you like the most from your favourite cartoon programs?	Between Groups	.306	1	.306	.237	.627
	Within Groups	190.868	148	1.290		
	Total	191.173	149			
How many cartoons do you watch in a day?	Between Groups	.184	1	.184	.378	.540
	Within Groups	72.189	148	.488		
	Total	72.373	149			

Do you imitate the language used by your favourite cartoon character?	Between Groups	1.112	1	1.112	1.685	.196
	Within Groups	97.721	148	.660		
	Total	98.833	149			
Do you watch your favourite cartoon repeatedly?	Between Groups	.458	1	.458	1.829	.178
	Within Groups	37.036	148	.250		
	Total	37.493	149			
Why do you like the character/characters?.	Between Groups	9.025	1	9.025	2.946	.088
	Within Groups	453.435	148	3.064		
	Total	462.460	149			

The ANOVA results for different school classes in relation to cartoon preferences and behaviours generally indicate non-significant findings with high p-values ($>.05$) (Table: 20). For instance, when considering liking to watch cartoon programs, language preference, and naming favourite cartoon programs, there were no significant differences observed between the school classes, as evidenced by p-values ranging from .540 to .955. However, there are a couple of questions that approached significance. The question regarding naming favourite cartoon programs showed a p-value of .088, and the question about why respondents like certain cartoon characters also had a p-value of .088. Although these results were not strong enough to reject the null hypothesis, they do suggest some potential trends worth further exploration. The schooling class appears to have little influence on cartoon preferences and behaviours among the respondents in this study. The non-significant p-values across most questions indicate that cartoon preferences are relatively consistent across different school classes.

Table: 21 One-Sample t - test Statistics

	N	Mean	Std. Deviation	Std. Error Mean	t	Sig. (2-tailed)
Do you like to watch cartoon programs?	150	4.45	.764	.062	-8.865	.000
Which language do you like to watch cartoon programs?	150	2.15	1.569	.128	22.274	.000
Can you mention the name/names of your favourite cartoon programs?	150	4.06	1.762	.144	-6.535	.000
Which you like the most from your favourite cartoon programs?	150	2.55	1.133	.092	26.527	.000
How many cartoons do you watch in a day?	150	3.41	.697	.057	27.883	.000
Do you imitate the language used by your favourite cartoon character?	150	3.23	.814	.066	26.567	.000
Do you watch your favourite cartoon repeatedly?	150	4.49	.502	.041	12.370	.000

Why do you like the character/characters?.	150	4.06	1.762	.144	-6.535	.000
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The one-sample t-tests conducted on various questions related to cartoon preferences and behaviours showed highly significant results across all questions, indicated by p-values of .000 (Table: 21). This suggests that respondents, on average, have strong preferences and behaviours towards cartoons as indicated by the mean scores. The mean scores for liking to watch cartoon programs, mentioning favourite cartoon programs, and imitating the language used by favourite cartoon characters were all above 3.0 on a scale of 1 to 5, indicating a positive inclination towards these aspects. Specifically, respondents showed a strong liking for watching cartoon programs with a mean score of 4.45, and a preference for their favourite aspect of cartoons with a mean score of 2.55. Interestingly, respondents watched an average of 3.41 cartoons per day, indicating a substantial engagement with cartoon content. Moreover, they tended to watch their favourite cartoon repeatedly, as reflected by a mean score of 4.49 for this behaviour. One-sample t-test results highlight a strong affinity and engagement with cartoon programs among the respondents, suggesting that cartoons play a significant role in their entertainment preferences and daily routines.

Discussions:

The crosstabulation tables offer valuable insights into the cartoon preferences and viewing habits of respondents, broken down by gender. Firstly, males comprise 72% of the total participants, whereas females make up 28%. This substantial difference suggests that the survey might have a male-centric sample or that cartoons predominantly cater to a male audience.

In terms of language preference for watching cartoons, Tamil is the top choice for both genders, with 47% of males and 36% of females favouring it. English closely follows, appealing to 28% of males and 26% of females. Hindi garners 15% of male viewership and 21% of female viewership. Shinchon emerges as the most popular cartoon among males, capturing 31% of their preferences. In contrast, Chota Bheem leads among females, with 19% favouring it. Both genders exhibit a diverse range of favourite cartoons, with males also showing a significant preference for Bheem, Jaggu, and Chutkiki at 20%, while females also lean towards Ben, Four Arms, and Diamond Head at 17%. Humour is universally valued, with 53% of males and 50% of females citing it as the top aspect they like in cartoons. Language style is appreciated by 12% of males and 10% of females. Interestingly, the message or moral of the cartoon resonates more with females at 21%, compared to 17% of males. Adventure ranks lower, with 8% of males and 7% of females favouring it. In terms of viewing frequency, 54% of males watch more than three cartoons daily, whereas 45% of females do so. For those watching three cartoons, 38% are males and 48% are females. A smaller percentage, 2% of males and 5% of females, limit themselves to one cartoon daily. Males are more inclined to imitate cartoon language frequently, with 52% doing so often, compared to females at 36%. A larger segment of females, 60%, often re-watch their favourite cartoons, while 47% of males do the same. Shinchon characters are favoured by 31% of males and 9% of females, while Chota Bheem characters appeal to 20% of males and 19% of females.

There are shared favourites and viewing habits across genders, there are also distinct differences. Understanding these preferences, with percentages in mind, can be invaluable for content creators and broadcasters aiming to cater to their audience effectively.

The ANOVA results for various questions related to cartoon preferences and behaviours among respondents predominantly show non-significant findings with high p-values ($> .05$). This lack of significance suggests that gender does not play a significant role in influencing preferences or behaviours related to cartoon watching. For instance, questions about liking to watch cartoon programs and language preference in cartoons both had p-values well above .05, indicating no significant differences between male and female respondents.

Similarly, when comparing preferences across different schooling mediums (CBSC, PRIVATE, GOVERNMENT), most questions showed non-significant differences with p-values well above .05. However, a few exceptions emerged. The most liked aspect of favourite cartoon programs and the number of cartoons watched per day both showed significant differences, suggesting that schooling medium may influence these specific preferences and behaviours. When examining the influence of different school classes on cartoon preferences and behaviours, the ANOVA results again showed non-significant findings with high p-values. This suggests that cartoon preferences remain relatively consistent across different school classes, with only a few questions approaching significance, warranting further exploration.

On the other hand, the one-sample t-tests conducted on various questions related to cartoon preferences showed highly significant results across all questions, with p-values of .000. This indicates that, on average, respondents have strong preferences and behaviours towards cartoons. Respondents showed a strong inclination towards watching cartoon programs, with a mean score of 4.45 out of 5. Additionally, they tended to watch their favourite cartoons repeatedly, as reflected by a mean score of 4.49. These results highlight a significant affinity and engagement with cartoon content among the respondents. The gender and schooling medium may not significantly influence cartoon preferences and behaviours, respondents, on average, exhibit a strong affinity and engagement with cartoon programs. This suggests that cartoons play a substantial role in the entertainment preferences and daily routines of the respondents, irrespective of gender or schooling medium.

Findings:

- The crosstabulation tables provide valuable insights into cartoon preferences and viewing habits, with males making up 72% and females 28% of the respondents. Both genders favour Tamil as the primary language for cartoons, with 47% of males and 36% of females. Shinchan leads among males with 31%, while Chota Bheem is the favourite among females at 19%.
- Humour is a universal favourite, cited by 53% of males and 50% of females. Interestingly, females resonate more with the message or moral of cartoons at 21%, compared to males at 17%.
- Viewing habits reveal that 54% of males watch over three cartoons daily, whereas 45% of females do so. When it comes to imitating cartoon language, 52% of males do it often, compared to 36% of females. Females, however, re-watch their favourite cartoons more often, with 60% doing so compared to 47% of males.
- ANOVA results indicate non-significant differences in cartoon preferences across genders, schooling mediums (CBSC, PRIVATE, GOVERNMENT), and school classes, with p-

values $> .05$ for most questions. However, significant differences were found in the most liked aspect of cartoons and daily cartoon-watching habits based on schooling medium.

- The one-sample t-tests showed highly significant results across all questions, indicating strong preferences towards cartoons. Respondents' mean scores for liking to watch cartoon programs and for re-watching their favourite cartoons were notably high at 4.45 and 4.49 respectively.
- There are some shared favourites across genders and schooling mediums, there are also distinct differences. Despite non-significant influences from gender and schooling, respondents show a strong affinity and engagement with cartoons, highlighting their significant role in entertainment preferences and daily routines.

Conclusion:

The study delves into the evolving landscape of language acquisition through media, particularly focusing on the burgeoning popularity and efficacy of cartoon programs as tools for language learning. In contemporary times, cartoons have emerged as influential mediums that significantly impact children's language acquisition process, especially in English fluency. Through comprehensive interviews and data analysis, the research illuminates the profound influence of cartoon programs on children's educational development. Drawing on Krashen's language acquisition theory, the study demonstrates how exposure to cartoons gradually enhances children's linguistic proficiency. By observing characters and engaging with the language-speaking process depicted in cartoons, children expand their vocabulary and develop fluency, particularly in English. However, the study also highlights that children's language preferences, such as watching cartoons in languages other than English, may impact their fluency development differently. The findings from crosstabulation tables provide valuable insights into cartoon preferences and viewing habits, revealing gender disparities and language preferences among respondents. While humour remains a universal favourite aspect of cartoons, females exhibit a stronger resonance with the moral or message conveyed. Additionally, viewing habits differ, with males watching more cartoons daily but females engaging more in re-watching favourite cartoons. ANOVA results suggest that gender and schooling medium have non-significant influences on cartoon preferences, yet significant differences are observed in the most liked aspect of cartoons and daily viewing habits based on schooling medium. Conversely, one-sample t-tests indicate strong preferences towards cartoons among respondents, emphasizing their significant role in entertainment and language acquisition. There are some shared preferences across genders and schooling mediums, the study underscores the distinct differences in cartoon preferences and viewing habits. Despite these variations, cartoons remain powerful tools for language learning and entertainment, shaping children's educational development and daily routines.

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APPENDIX 1

Keywords with Definitions (3 lines each) and APA Citations

No.	Keyword	Definition (3 lines with APA citation)
1	Cartoons	Cartoons are animated audiovisual narratives designed primarily for children, combining visual storytelling, characters, and symbolic actions. They often convey social and moral meanings through simplified plots and repetition (Wells, 2002).
2	Tamil Cartoons	Tamil cartoons are animated programs produced or dubbed in the Tamil language, reflecting regional culture, language, and social norms. They play a significant role in localized media socialization (Rajadhyaksha & Willemen, 2013).
3	Moral Values	Moral values refer to socially accepted principles that guide judgments of right and wrong. They influence behavior, attitudes, and interpersonal conduct within a cultural context (Gert & Gert, 2020).
4	Positive Moral Values	Positive moral values include virtues such as kindness, honesty, empathy, and cooperation. These values promote prosocial behavior and social harmony (Eisenberg et al., 2015).
5	Negative Moral Values	Negative moral values refer to behaviors considered socially undesirable, such as violence, cheating, and disrespect. Repeated exposure can normalize such behaviors if consequences are unclear (Bandura, 2001).
6	Moral Foundations Theory	Moral Foundations Theory explains morality through innate psychological foundations such as care, fairness, loyalty, authority, and sanctity. These foundations shape moral judgments across cultures (Haidt, 2012).
7	Social Cognitive Theory	Social Cognitive Theory emphasizes learning through observation, imitation, and reinforcement. Media characters serve as models influencing children's behavior and attitudes (Bandura, 1986).
8	Content Analysis	Content analysis is a systematic research method used to identify patterns, themes, and meanings in media texts. It enables objective and replicable analysis of symbolic content (Krippendorff, 2018).
9	Scene Analysis	Scene analysis involves examining discrete narrative units to understand actions, interactions, and moral cues. It allows micro-level interpretation of media messages (Bordwell & Thompson, 2013).
10	Narrative Structure	Narrative structure refers to the organization of plot, characters, conflict, and resolution. It guides audience interpretation and emotional engagement (Chatman, 1978).
11	Protagonist Dominance	Protagonist dominance denotes the centrality of main characters in narrative time and action. Frequent exposure strengthens identification and moral learning (Hoffner & Cantor, 1991).

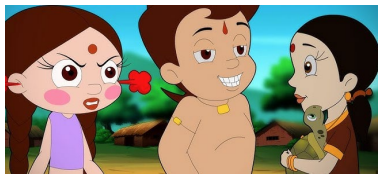
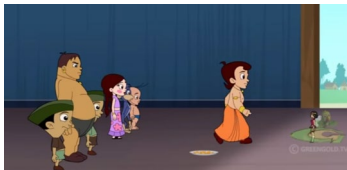
No.	Keyword	Definition (3 lines with APA citation)
12	Children's Viewing Habits	Children's viewing habits include frequency, duration, and timing of media consumption. These habits influence cognitive and moral development (Rideout, 2017).
13	Media Access	Media access refers to the availability of devices and platforms for content consumption. Increased access often leads to higher exposure and reduced supervision (Livingstone, 2009).
14	Digital Platforms	Digital platforms are online services providing on-demand audiovisual content. They facilitate continuous and personalized media exposure (Van Dijck, 2013).
15	One-Sample t-Test	A one-sample t-test compares a sample mean with a known or hypothesized value. It determines whether observed differences are statistically significant (Field, 2018).
16	Chi-Square Test	The Chi-square test examines associations between categorical variables. It is commonly used in media and behavioral research (Pallant, 2020).
17	Friedman's ANOVA	Friedman's ANOVA is a non-parametric test used to compare related samples. It assesses consistency in ranked responses (Siegel & Castellan, 1988).
18	Kendall's W	Kendall's W measures the degree of agreement among respondents. Higher values indicate stronger consensus (Field, 2018).
19	Structural Equation Modelling	SEM is a multivariate technique that analyzes relationships among observed and latent variables. It is used to test theoretical models (Kline, 2016).
20	Model Fit Indices	Model fit indices evaluate how well a statistical model represents observed data. Common indices include GFI, AGFI, and RMR (Hair et al., 2019).
21	Reliability	Reliability refers to the consistency of a measurement instrument. Reliable tools yield stable results over repeated use (Nunnally & Bernstein, 1994).
22	Cronbach's Alpha	Cronbach's Alpha measures internal consistency of scale items. Values above .70 indicate acceptable reliability (Cronbach, 1951).
23	Inter-Coder Reliability	Inter-coder reliability assesses consistency between multiple coders. It ensures objectivity in content analysis (Neuendorf, 2017).
24	Cohen's Kappa	Cohen's Kappa measures agreement between coders beyond chance. It strengthens validity in qualitative coding (Cohen, 1960).
25	Moral Internalization	Moral internalization is the process by which external moral norms become part of an individual's value system. It develops through repeated exposure and reinforcement (Grusec & Goodnow, 1994).

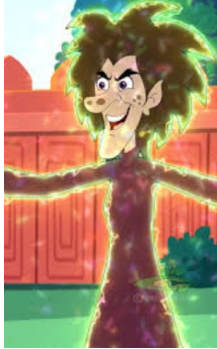
No.	Keyword	Definition (3 lines with APA citation)
26	Moral Recognition	Moral recognition refers to identifying actions as morally right or wrong. It is an early stage of moral development (Turiel, 1983).
27	Moral Interpretation	Moral interpretation involves understanding the meaning and implications of moral actions. It develops with cognitive maturity (Kohlberg, 1984).
28	Developmental Sensitivity	Developmental sensitivity refers to age-related differences in perception and comprehension. Children's moral understanding evolves with cognitive growth (Piaget, 1932).
29	Narrative Framing	Narrative framing shapes how stories present actions and consequences. It influences audience moral judgment (Entman, 1993).
30	Media Literacy	Media literacy is the ability to access, analyze, and critically evaluate media messages. It supports informed interpretation (Potter, 2013).
31	Co-Viewing	Co-viewing involves parents watching media with children to guide understanding. It enhances moral clarification (Nathanson, 2001).
32	Cultural Representation	Cultural representation refers to the depiction of cultural values and norms in media. It influences identity and social learning (Hall, 1997).
33	Dubbed Content	Dubbed content involves translating and voicing media into another language. Cultural meanings may shift during adaptation (Chaume, 2012).
34	Behavioral Modeling	Behavioral modeling occurs when individuals imitate observed actions. Media characters act as influential models for children (Bandura, 2001).
35	Moral Communication Systems	Moral communication systems are media structures that transmit ethical norms through narratives and symbols. They function as informal moral education (Silverstone, 2007).

APPENDIX 2

FACTORS AND PARAMETERS IN SCENES

CHOOTA BHEEM

POSITIVE FACTOR			
S.No	Parameter	Image 1	Image 2
1	Care	 Bheem and friends nurturing the bird	 Bheem is taking care of Angel
2	Fairness	 Bheem taking fair judgement	 Bheem being fair among friends
3	Loyalty	 Bheem and his friends loyal to their kingdom	 Bheem being loyal towards friendship
4	Authority	 Bheem taking Incharge	 Bheem taking charge during Danger
5	Sanctity	 Respecting culture	 Bheem respecting tribe culture
6	Liberty	 Standing against thief	 Freedom

NEGATIVE FACTOR			
S.No	Parameter	Image 1	Image 2
1	Harm	 Keechak is above to harm Raju	 Bheem fighting against evil
2	Cheating	 Dolu Bolu cheating	 Old man cheating
3	Betrayal	 Bheem being betrayed by villagers	 Bheem and his friends got betrayed
4	Subversion	 Bheem fighting for law	 Villains Sabotaging Dholakpur
5	Degradation	 Evil Degrading the village people	 Kaliya being degraded
6	Oppression	 King being unjust to Bheem	 Village people being cruel to Bheem

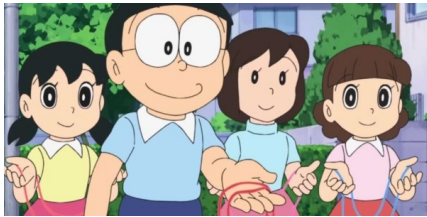
SHINCHAN

POSITIVE FACTOR			
S.No	Parameter	Image 1	Image 2
1	Care	 Shinchan taking care of Himavari	 Shinchan feeding Shiro
2	Fairness	 Showing fairness towards family	 Being Fair in race
3	Loyalty	 Mrs Nora being loyal towards her family	 Shinchan being loyal towards friends
4	Authority	 Mrs Norah being Authoritative	 Mrs Norah being Authoritative
5	Sanctity	 Following their culture	 Japanese traditional dress

NEGATIVE FACTOR			
S.No	Parameter	Image 1	Image 2
1	Harm	 Shinchan Mom getting angry	 Shinchan doing harmful activity with his friends
2	Cheating	 Friends cheating Shinchan	 Shinchan cheating her moms
3	Betrayal	 Friends betraying Shinchan	 Betrayal in family
4	Subversion	 Sabotage	 Showing power towards husband

DORAEMON

POSITIVE FACTOR			
S.No	Parameter	Image 1	Image 2
1	Care	 Doraemon taking care of Norbita	 Nurturing the people
2	Fairness	 Doremon advising to be fair with his friends	 Norbita being fair to his friend
3	Loyalty	 Norbita being loyal to his friends	 Norbita being loyal to his friends
4	Sanctity	 Doraemon guiding Norbita	 Doraemon guiding Norbita

NEGATIVE FACTOR			
S.No	Parameter	Image 1	Image 2
1	Harm	 Fighting	 Using harsh technology
2	Cheating	 Cheating his friends	 Telling lie to his family
3	Betrayal	 Friends Betraying	 Norbita Betrayal
4	Subversion	 Doraemon give dangerous gadget	 Misusing gadgets

LITTLE SINGAM

POSITIVE FACTOR			
S.No	Parameter	Image 1	Image 2
1	Care	 Singam taking care of people	 Singam taking care of people
2	Fairness	 Always working for fairness	 Being fair towards people
3	Loyalty	 Loyal towards friendship	 Being Loyal towards law
4	Authority	 Singam takes the Authority role	 Singam takes the Authority role

NEGATIVE FACTOR			
S.No	Parameter	Image 1	Image 2
1	Harm	 Fighting	 Fighting with thief
2	Cheating	 Thief looting the money of public	 Magician cheats the people
3	Betrayal	 Friends Betraying	 Betrayal
4	Subversion	 Showing power	 Showing power
5	Oppression	 Controlling the villains	 Controlling the Evil

Content Analysis coding sheet

	Moral Values coding concepts - Moral Development Theory				
Positive Values			Negative Values		
1	Care	Empathy	7	Harm	Physical Harm
		Compassion			Emotional Harm
		Nurturing			Verbal Harm
		Protection			Bullying
					lethargic
		Support			Neglecting
2	Fairness	Impartiality	8	Cheating	Dishonest
		Equality			Infidelity
		Justice			Fraudulence
		Transparency			Rule breaking
		No Favouritism			Exploitation
3	Loyalty	Commitment	9	Betrayal	Slander
		Fidelity			Back Stabbing
		Dedication			Deception
		Defending			Breaking Trust
4	Authority	Legitimacy	10	Subversion	Undermining
		Expertise			Subterfuge
					Lack of responsibility
		Leadership			Disinformation
		Directing			Manipulation
5	Sanctity	Purity	11	Degradation	Corruption
		Cleanliness			Desecration
		Moral excellence			Depravity
		Transcendence			Devaluation
6	Liberty	Autonomy	12	Oppression	Coercion
		Dignity			Stigma
		Responsibility			Violence
		Conscience			Cultural Suppression

Questions for content analysis

1. What is the name of the Cartoon?
2. What is the name of the Episode?
3. How many scenes are there in an Episode?
4. What is the duration of the scenes? Write in seconds.
5. Which is the main character that is shown in each scene?
6. What is factor shown in each scene?
7. What are the Parameters and values that are shown in each scene?

Episode Name: The name of the episode of a particular cartoon will be given

Duration: The duration of that particular episode is written in seconds.

Scene No: The episode of the particular cartoon will be divided into scenes. Here a scene refers to a sequence of continuous action that takes place in a single location. Each scene carries moral values that have been identified.

Main character of scene: Each scene has a main character that has been identified and written their name.

Factor: Two major is been considered here is Positive moral value/Negative moral value. This is identified according to how main character behaves. These Positive moral values/Negative moral values are identified according to Moral Foundation Theory.

Parameters: Here six major parameters are considered in each moral values like

Positive moral values: Care, Fairness, Loyalty, Authority, Sanctity and Liberty

Negative moral values: Harm, Cheating, Betrayal, Subversion, Degradation, Oppression

Value: Each parameter is further sub divided into values that carries

This survey is designed to gather information about children's perceptions of cartoons and the values they teach.

Section 1: Demographic Information

1. What is your age? 1) 7 years 2) 8 years 3) 9 years 4) 10 years 5) 11 years
2. What is your gender? 1) Male 2) Female
3. Name of your place -----
4. Zone -----
5. Do you watch cartoon? 1) Yes 2) No
6. In which medium do you watch cartoon? 1) TV 2) Mobile 3) Computer 4) All
7. Which platform do you watch the cartoon regularly? 1) Dish TV 2) You tube 3) OTT Platform 4) All
8. Do you watch these cartoons like Choota Bheem, Shinchon, Little Singam and Doraemon?
1) Yes 2) No
9. How often do you watch these cartoons? (Often/Sometimes/Rarely)
10. How many hours do you spend watching cartoons on week days? (1/2/3/Above 3 hours)
11. How many hours do you spend watching cartoons on Holidays? (1/2/3/Above 3 hours)

Section 2: Markings: 5 (Very High) | 4 (High) | 3 (Medium) | 2 (Low) | 1 (Very Low)

S.No	Questions	Choota Bheem	Shinchan	Little Singam	Doraemon
Care/Harm					
1	Shows kindness and helps others in need.				
2	Keeps others safe from harm				
3	Shows care and understanding towards others				
4	Includes bullying or teasing				
5	Promotes selfless helping				
Fairness/Cheating					
6	Shows fairness and equality in treatment				
7	Includes cheating or unfair behavior				
8	Promotes honesty and truthfulness				
9	Depicts characters breaking rules or laws.				
10	Shows loyalty and faithfulness to friends and promises				
Loyalty/Betrayal					
11	Shows characters keeping their promises				
12	Depicts characters being dedicated to their friends				
13	characters betraying or backstabbing others				
14	Shows characters being dishonest				
15	Includes characters violating trust or misleading others				
Authority/Subversion					
16	Shows respect for respectful character like elders, parents				
17	characters making wise decisions				
18	characters spreading false information				
19	Shows characters influencing others positively				
20	Includes characters challenging respectful character like elders, parents, and others unfairly				
Sanctity					
21	Shows respect for sacred or important things				
22	Includes characters being morally good and honest				
23	Shows characters disrespecting or harming religious things				
24	Promotes cleanliness and purity				
25	Includes characters engaging in corrupt or immoral behaviour				
Liberty/Oppression					
26	Shows characters being treated with self-respect				

27	characters taking responsibility for their actions				
28	Shows characters dictating others to listen				
29	Includes violence or aggression				
30	characters acting selfishly or only thinking of themselves				

APPENDIX 3
EXPERTS



Ms. VANITHA
CHILDREN COUNSELOR



Ms. KAVITHA KANNAN
PSYCHOLOGIST



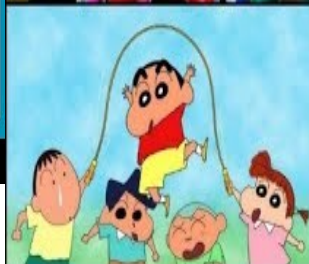
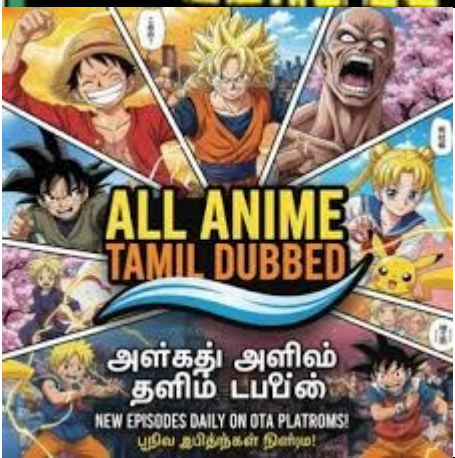
Mr. BHARATH
CENSOR BOARD MEMBER



Mr NARRESHKUMAR
CENSOR BOARD MEMBER

SURVEY FROM CHILDREN





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